CHOICE
SERMONS
PREACHED UPON
Selected occasions.

VIZ.

The Happinesse of Peace: Before K. JAMES at Trinitie Colledge in Cambridge.

The Love-sick Spouse: At St. PAULS Crosse.

The Burning Light: At a Visitation in Christs Church, *London.*

The Magistrates Commission, or, *Wisdome justified:* Before the Judges.

By JOHN STOUGHTON, Doctor in Divinitie, sometime Fellow of *Emanuel* College in Cambridge, late Preacher of Aldermanbury, *London.*

According to the Originall Copie which was left perfected by the Author before his death.

—Γλυκερὴ δ' οἱ ἀπὸ στόματος ῥέεν αὐδή. Theocr.

O Jesu, sis mihi Jesus. Bernard.

LONDON,
Printed by *Richard Hodgkinson* for *Daniel Frere*, and are to be sold at the Red Bull in Little Britaine. 1640.

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TO

THE RIGHT HONOURABLE, *HENRY* EARLE OF HOLLAND,

Baron of Kenſington, Captain of his Majeſties Guard, one of the Gentlemen of the Bed-Chamber, Chancellor of the Univerſitie of Cambridge, Knight of the Moſt Noble Order of the Garter, and one of his Majeſties moſt Honourable Privie Councell.

The Widdow of the deceaſed Author, in teſtimony of her humble and thankfull acknowledgement, of his noble favour and reſpect, ſhewed to her deareſt huſband in his life time, preſenteth theſe enſuing Sermons, which are now, according to the truſt repoſed in him, publiſhed by *A. B.*

To the Reader.

BE pleaſed to take notice, that here is preſented to publike view, the true legitimate birth of the Author whoſe name it bears. He left ſeverall Sermons under his own hand, preached at ſpeciall times, and in Auditories of greateſt worth and eſtimation, the chiefe of which are now made publike, in theſe enſuing Sermons: other of his Sermons were only taken from his mouth, in the publiſhing of which, the beſt care is and ſhall bee taken, to publiſh them by, and compare them with the exacteſt copies that can be gotten. In both you have the Authors mind, as neer as can be, expreſſed, in his own words, without adding or detracting. In the latter, you ſhall find the heads of the Sermons (which were all that were left perfected by the Author) in a methodicall Analyſis prefixed before them: they were his own, both for form and words; only what he wrote in ~~Greek~~ Latin, is tranſlated into Engliſh for the benefit of all, and the Latine you ſhall have inſerted in the margin, in his owne words, anſwerable to the ſeverall particulars

culars treated on in the Sermons: *you may ſee a proofe of it in the* Sermon *upon* Joh. 5. 35. *if it had been ſooner thought on, you ſhould have found the like in all, you may expect it in the reſt, except in ſome few which are already in the Preſſe, or prepared for it. This ſhall bee the token in everie* Sermon, *by which the true birth ſhall be diſtinguiſhed from ſuch counterfeits, as might otherwiſe be fathered upon him. Be entreated to pardon the ſlips of the pen in writing, and of the Preſſe in printing, and then I hope you ſhall not find any materiall imperfections: ſo I commend theſe labours, together with thy ſelf, to the bleſſing of God.*

A. B.

Imprimatur: *Aug.* 24.

THO. WYKES.

THE HAPPINESSE OF PEACE.

A SERMON PREACHED before King JAMES at Trinitie Colledge in Cambridge.

LONDON,
Printed by *Richard Hodgkinſonne*
for *Daniel Frere*. 1640.

THE HAPPINESSE OF PEACE.

PSAL. 144. verſ. 15.

Happie is that people that is in ſuch a caſe, yea happie is that people whoſe God is their Lord.

IT was the ſaying of a King, when a treatiſe of happines was preſented to him, that He was not at leaſure: but I know Gods Embaſſadours are never denied audience in this Court of Conſcience, and therefore ſhall not need to goe by the way of petition to gaine your attention; and if I ſhould, it is enough for me that I ſpeake in ſuch an aſſembly, to wiſe men, whoſe reaſon ſhall be my rhetoricke; to Chri-

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ſtians, whoſe conſcience will be my eloquence; to Courtiers, whoſe rare humanitie cannot but looke like it ſelfe (if not rather like the Cherubims, as we ſee them painted) and ſhew a lovely countenance, even to my raw Divinitie. And more than enough it is, that I ſpeake where this Booke is circled about with this *Coronâ*, this Crowne of Auditours, wherein me thinkes I ſee that acted, which is reported of *Charles* the Great, ſetting his Crowne upon the Bible, and all England happie to ſolemnize this Coronation of the Bible: ſo that if my calculation faile me not, ſuch a benigne aſpect of Majeſty, ſuch a Conſtellation of Nobility, doe more than promiſe an influence of favour upon this place where I now ſtand, to give aime to the wandring traveller, that would faine bend his courſe to the ſafe harbour of happineſſe, like a beacon burning upon mount Gerizim, the mount of bleſſing: for ſuch is my Text, out of which I offer three things to your conſideration:

1 The Propoſition: *Bleſſed is that people that is in ſuch a caſe.*

2 The Oppoſition: *yea, bleſſed is that people whoſe God is their Lord.*

3 The Compoſition: bleſſed and twice bleſſed is that people that hath both.

And now my mouth is full of bleſſings, as *Iſaak*, when he had eaten the ſavoury meat, his ſonnes veniſon; the bleſſing of *Eſau*, the fatneſſe

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neſſe of the earth; the bleſſing of *Jacob*, the dew of heaven; and the bleſſing of both together, which like Fame in the Poet,

Ingrediturque ſolo, & caput inter nubila condit,

Like *Jacobs* ladder ſtanding upon the earth, the foot-ſtoole of God, and reſting againſt the verie throne of God in heaven.

I need no other inſinuations, let me onely tell you what I am to ſpeake of: I am to ſpeak of Happineſſe;

Nemo ex hoc numero mihi non donatus abiret.

Here are many hearers, and ſo my Text like an ingenuous picture looks upon all. And ſo my words ſhall be the lively picture of your wiſhes, my diſcourſe (rather than faile of welcome) ſhall claime kinred of your deſires, which however diſtant in the circumference, are all concentred in this one point of happineſſe. But here be divers ſorts of hearers, and I am to ſpeake of a double happineſſe; and ſo my ſpeech ſhall fall like Mannah, which (they ſay) had that taſte to everie man, that everie man did wiſh; for bee you godly, or bee you worldly, whether your palates reliſh heaven or earth, your deſires muſt needs fall within the diviſion of my Text, the compaſſe of this double happineſſe: but here are royall and noble hearers, which may doe good or ill with a thouſand hands: now for a thouſand, I am to ſpeake of a nationall happineſſe.

The Ancients were wont to place the ſta-

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tues of their Princes by their fountaines, intimating they were fountaines of the publike good: as the ſame figure that ſtands below but for one, raiſed to a higher place may ſtand for a thouſand; ſo they doe good or ill with a thouſand hands. For as you ſee at the Preſſe, when the firſt ſheet is printed, not without paines in ſetting everie letter accurately, they print a thouſand more of the ſame with eaſe: ſo the people is eaſily ſtamped to pietie, when the Prince hath taken a good impreſſion: and therefore becauſe, as the Philoſopher ſayes, Ἀγαθὸν μὲν, θεῖον δὲ ἔθνη, To doe good to one is honourable, but to doe good to a whole nation is heroicall; to be willing to doe the former, is the Subjects dutie; to be able to doe the latter, is the Princes Divinitie;

Let this Text be admitted as a Privie Counſellour to Majeſtie, which will give trueſt information how a people may be made happie, and that in three things, which I thus expreſſe.

1 Peace is a great happineſſe to a people, for then the people are in ſuch a caſe.

2 True religion is a greater happineſſe, for then God is their Lord.

3 Peace and true religion are the complete happineſſe of a people.

Theſe are the parts I doe propound, and the points I meane to proſecute.

In the firſt you have the unitie of peace.

In the ſecond the veritie of religion.

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In the third, the Bonitie of both, in all perfect felicitie; for theſe three attributes conſummate the tranſcendent being, and well-being of a Common-wealth.

Firſt of the happineſſe of peace:

1 *Peace is a great happineſſe to a people.*

Peace, the felicitie of the Saints in Heaven: The Philoſophicall opinion, that our ſoules are made of Harmony, is little better than a poeticall fiction; but the poeticall fiction, that the Thebans ſprung of the ſeed of the Serpents teeth, warring brethren applyed to us, is more than a philoſophicall opinion. In whom, ſince the Serpent beguiled our firſt parents, the fleſh luſteth againſt the Spirit, and the Spirit luſteth againſt the fleſh: *Cum hâc controverſia nati ſumus*, ſaith *Auſtin:* theſe twins make perpetuall war in us, and this war makes many wounds in us, and theſe wounds will never bee perfectly cured, till the great King bind them up, as hee did the Souldiers, in his crowne of glorie, till wee come to the heavenly Jeruſalem, the viſion of peace, (as the word ſignifies) and that no doubt is the Beatificall Viſion.

2 Peace, the glorie of the bleſſed Angels: The Angels were not framed of jarring principles, there was no mixture of *Lis* and *Amicitia* in them, as in other things there was: Grace and Glorie were married in the Angels, and *Eris* was not invited to that happie feaſt.

And

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And now they are planted in a Paradiſe of delight, where there growes no apple of contention betweene them and God, this is the Nectar and Ambroſia that they feed on, and by this peace the bleſſed Angels enjoy happie immortalitie, and immortall happineſſe.

3 Peace, the royaltie of God himſelfe, *Primum bonum ſummæ Trinitatis eſt indiviſio*, (as they obſerved) The Unitie in the Trinitie is the higheſt point of the higheſt Kings prerogative, the deepeſt myſterie in the deepeſt Ocean of being, the nature of God: and the Devill among the vulgar, is knowne by his cloven foot.

And in this ſenſe I ſee no ſuperſtition in the Pythagorians obſervation, who have ſet a note of infamie upon the number of two, becauſe it was the firſt that durſt depart from unitie, *Numerus binarius infamis eſt, quia primus auſus eſt diſcedere ab unitate*; elegantly: for nothing is ſo diabolicall as diviſion, nothing more divine than unitie.

The Lacedemonians did but commend their owne warlike diſpoſition, when they repreſented all their gods armed: As the Æthiopians paint Angels black, and Devils white, in favour of their owne complexion; and they ſay, that if the bruit creatures could draw a picture of the Divine Nature, they would make their ſhape the copie. But the Ancients ſet forth all their Gods with harps in their hands,

the

the Hieroglyphicke of Peace: more neere the truth in Scripture, where God hath commended the reſt of peace, as ſacred by his owne example. God reſted the ſeventh day, therefore he bleſſed the ſeventh day, and hallowed it, as ſome apply it; and commanded peace with ſuch ſtrict ſeveritie, *Have peace with all men, as much as in you lieth:* And what if we have it not? ſeeke peace, as ſome read it: but what if it flie from us when wee have found it? Follow peace. That *Agatho* the Abbot was induced to thinke, that an angrie man could never have the grace of pleaſing God, no not though hee had the gift of working miracles. *Dulce nomen pacis*, The verie name of peace is ſweet, ſaid the Oratour. And the Suevians thought it ſhould be ſoveraigne; for they had a Law, that in a fray where ſwords were drawn, if but a woman or a child a far off did but cry *Peace*, they were bound to end the quarrell, or he died that durſt ſtrike after *peace* was named. But if we ſhould breake the box of the name, and powre out the pretious oyntment it containes, how would it diffuſe it ſelfe round about, and perfume everie corner of the Kingdome? Nay, this word is gold, which were it well beaten out, would cover the whole world with happineſſe; and therefore the Grecians had the ſtatue of Peace, with *Pluto* the god of riches in her armes. And the Romans had the image of Peace with a *Cornucopiæ* in

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her hand. And the Hebrewes, when they wiſhed all happineſſe to any, uſed but this one word, *Peace*. But the Hebrewes ſpake in characters, not many letters in *peace*, but everie letter, as it is in *Homers* works, ſtands for a whole book, a large volume of matter. Peace is but one word, but that word is big with a world of happineſſe.

It is the counſell of the Proverb, *Ne immittas pecus tuum in pratum ubi non eſt ſepes:* and therefore I dare not let looſe my ſpeech in ſo large a field of matter, where I ſee no hedge to bound it; otherwiſe I might deſcend to the particulars. Proſperitie, plentie, civilitie, learning, the choyce of bleſſings that crowne a nation: for what are all theſe but the daughters of Peace, which ariſe and call her bleſſed, to everie one of which, everie one of us may ſay, *Bleſſed is the womb of Peace that bare thee, and the paps that gave thee ſucke.*

And what ſpirit then are they of that are wearie of peace, as the Iſraelites loathed Mannah; like the Athenians, who never went to conclude a peace, but in mourning habits: like the Florentines, that made it once a capitall crime to name peace; that with the barbarous King, thinke no muſicke like the neighing of horſes, the beating of drums, the ſounding of trumpets, the roaring of cannons; no ſpectacle like a field, where dead carkaſſes ſwim in bloud, *Dulce bellum inexpertis.* Alas, they thinke

thinke there is no more belonging to war, than to ruffle up and downe the ſtreets (as they ſee their fellowes doe) with a feather in their cap; and therefore judge Souldiers happie men. They know not that the Latines did but flouriſh, when they called warre, *Bellum:* as the Greekes but flout or flatter, when they called the Furies, *Eumenides:* but let theſe but taſte a little of the miſeries of warre, they would know it is there, as *Socrates* ſaid it was in marriage, applying the ſimilitude of the fiſhes, they that are without the net would faine be in, but they that are within would more faine be out: they that finding ſome diſcontent in peace, called for war to eaſe them, would doe as the old man did in the fable, who being heavie laden, threw his burden downe, and called for death to take him out of the world; but when death appeared ready to ſatisfie his wiſh, to put it off, deſired him to help him up with his burthen, as though hee had called him for nothing elſe. The Prodigall that hath left all to follow war in a far Countrey, when hee ſhall come to wiſh for husks, and cannot come to have them, may happily have time to come to himſelfe, and remember how much better his fathers hired ſervants fared.

But if it pleaſe the ſupreme Majeſtie to diſpatch his royall mandate to the Schoole of warre, the Univerſitie of honour, to diſpenſe with the Statute there, that a Souldier might

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commence *per ſaltum*, and take the degree of a Conqueror without this rigid examination, theſe cruell exerciſes; yet even ſo

——Pax una triumphis
Innumeris melior.——

This Lilly fits ſtill at home, and neither ſpins nor labours, and yet *Pompey* in all his triumphant robes is not arrayed like her: Peace is better attired on her buſieſt working dayes, than War on her braveſt holy dayes of triumph; the meaneſt ſervants of Peace are better fed on faſting dayes, than the eldeſt ſons of War on gaudy dayes.

O bleſſed Peace, thou crowneſt thy yeare with thy goodneſſe, and thy paths drop fatneſſe, the paſtures are cloathed with flocks, the valleyes alſo are covered over with corne, they ſhout and ſing for joy: *Rejoyce for her, ô yee daughters of Jeruſalem, who cloathes you with ſcarlet, with other delights, who puts on ornaments of gold upon your apparrell:* and ô bleſſed England, and our eyes bleſſed, that behold in her the triumphs of peace, where we ſee plentie triumphing over famine in the Countrey, riches triumphing over povertie in the Citie, learning triumphing over ignorance in the Univerſitie, Juſtice triumphing over vice in the Kingdome, and above all, the King triumphing over danger in the loyaltie of his ſubjects. Theſe are the triumphs of peace, and the God of peace continue this our peace, that the

the furie of war may never turne this Paradiſe into a wilderneſſe, nor make England which is now a map of majeſtie to other nations, a map of confuſion.

And let us ſay *Beati pacifici*, after our Saviour, Bleſſed are the peace-makers, for they ſhall bee called the ſonnes of God: whilſt other rough *Eſau's* abroad are hunting for veniſon, let our *Jacob* goe away ſmooth with the beniſon, let the bleſſing of our heavenly Father crowne his royall head with gray haires, the ſilver crowne of age; and glorie, the golden crowne of immortalitie. Let his Doves which hee ſends out of the Arke (Ambaſſadours) returne with olive branches of peace in their mouthes; let God create the fruit of the lips, peace. Let that pretious oyntment, which was richly ſhed upon the head of our high Prieſt Chriſt Jeſus, deſcend to the skirts of his cloathing with an influence of like vertue, that as our Saviour healed the womans iſſue of bloud, ſo he may ſtanch the bleeding wounds of the Church, which hath put her ſelfe under his protection, and promiſed her ſelfe happie recoverie, becauſe hee hath ſpread the wing of his garment over, becauſe ſhe hath touched the hem of his garment.

But if the Furies will needs wreſt the thunder-bolt out of *Jupiters* hand, you may remember then that war is *Malum*, but may bee *Neceſſarium*; and it is good ſometimes to

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hunt the wolfe, though it be better to fodder the ſheep. A good Prince may wage war, though not raſhly. *Auguſtus* was adviſed to repeat all the letters of his Alphabet, when he was angrie, before hee did any thing: and a Prince ſhall doe well to trie all his letters, all his learning, all his ſkill firſt, to ſee if it may be done without; but when nothing elſe will doe it, when there is no other remedy, he may proceed to war, yet not implacably. *Hercules* club (they ſay) was made of Olive, the embleme of peace, and peace muſt then bee deſired, where war undertaken may be warranted; becauſe he muſt not goe to it willingly: but as *Andronicus* proceeded to the execution of juſtice, with the ſaying of St. *Paul* in his mouth, *Non quod volo bonum facio, &c. The good I would, I doe not; the evill I would not, that I doe:* and yet it may be done in many caſes.

1 In caſe of recovery; If *Adam* be caſt out of Paradiſe, and the Cherubim ſtand between him & home with a flaming ſword, who would not venture upon the ſword, though his Aſſe were unwilling to recover his own Paradiſe; eſpecially if it were *gladius verſatilis*, as the Jewes will have it, which would yeeld, if hewere an honeſt man that attempted the re-entrie.

2 In caſe of defence: *David* with an harp in his hand, when *Saul* ſtands with a ſpeare in his hand, may hope well to charme the evill ſpirit; but who can give him any ſecuritie? and

and therefore in ſuch danger (as the Florentine proverb ſpeakes of one in feare of drowning, *etiam ad novaculum*, the verieſt coward would not be afraid to lay hold upon a naked ſword, to cut his fingers, to ſave his life.

3 In point of honour: *Age, eluam hanc à me picem gladio*, ſaith the Arabicke proverb: and the Turkiſh Emperour, perceiving that his Nobles were offended, that hee ſeemed to let goe the ſterne of State, to embrace his concubine *Irene*, on whom he ſo much doted, firſt brought her before them, who beholding her incomparable beautie were ſatisfied, and excuſed his love; but now, ſaith hee, that yee may ſee how much I prize the content of my people, I ſacrifice her to them, and ſo drew his ſword, and ſlew her with his owne hands before their eyes. The rare beautie of Εἰρήνη, (her name ſignifies Peace) is ſuch as may juſtifie the fondeſt love of the wiſeſt Prince; and yet a gracious Prince will not ſtick to ſacrifice his darling Εἰρήνη, when ſuch a ſacrifice would make God propitious to his deſignes, and ſhew himſelfe propitious to the deſires of his people. And what if I ſhould ſay, that would be then when it was in defence of religion: the Politician Merchants, which trade for peace and venture religion, which carrie out religion to bring home peace, doe but fiſh for gudgeons, as *Nero* did with golden hookes: They paint the wals of the houſe (to ſpeake with the Father)

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Father) and plucke up the foundation, that beautifie a Common-wealth with peace, and build it not upon religion: and therefore the peace doth not hold beyond the line. For though many thinke there is no other golden age, than that expreſſed in that golden verſe;

Mollia ſecuræ peragentes otia vitæ:

And therefore could wiſh their inheritance on this ſide Jordan: though Peace be the elder in my text, and have gotten a good bleſſing; yet now I muſt lay my right hand upon the younger, as *Jacob* did upon *Ephraim*, and give the birth-right to Religion: for though Peace be great, yet,

2 Religion is a greater happineſſe to a nation; which is the ſecond: Ἀρχὴ εὐδαιμονίας μὲν ὄντως θεὸς, ἀρετῆς δὲ εὐσέβεια, ſo the Philoſopher: Religion is juſt ſo much the beſt of bleſſings, as God is the beſt of beings: δεῖπνον αἰδὲ λόγων ὕβριν διαφέρει φάτνης, A plentifull table to feed the body, without profitable diſcourſe to feed the mind, is little better than a manger. I am ſure without the word of God, αἰδὲ λόγων, the palate of a Chriſtian will find little reliſh, though *Aſher* provide delicates for a King: but where two or three conferre of the Law, it is as if God had feaſted them at his owne table. Iſrael had three crownes (as the Talmud obſerves) of the King, of the Prieſt, of the Law: but the crowne of the Law, that was the chiefe of the three: according to that of the

Apoſtle,

Apoſtle, What advantage then hath the Jew? much everie way, chiefly becauſe that to them were committed the Oracles of God: *Behold I have taught you ſtatutes and judgements* (ſaith *Moſes*) *keepe therefore and doe them, for this is your wiſdome and your underſtanding in the ſight of the nations, which ſhall heare all theſe ſtatutes, and ſay; Surely this great nation is a wiſe and underſtanding people, for what nation is there ſo great, that hath ſtatutes and judgements ſo righteous, as all this Law which I ſet before you this day?* τίς γὰρ ἔθνος μέγας; ὡς. The beautifulleſt thing in the world is light, as was reſolved in the banquet of the wiſe: it is moſt true of the light of the Goſpell, by which God conveyes all his influence of grace and comfort to the ſoule, as the Heavens by light convey their influence to theſe inferior bodies; without this the richeſt Common-wealth is but like a ſtately roome, richly furniſhed and adorned with all varietie of colours, but hath no windowes to let in the light of heaven, and ſo the colours are dead, without light to animate them.

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How can I rejoyce (ſaid *Tobit*) ſince I doe not ſee the light of the Sun: but with this the pooreſt Church is ennobled, like the Buſh which *Moſes* ſaw burning, which of it ſelfe was baſe, but by matching into that illuſtrious houſe of light, was grafted into the noble ſtocke of the trees of Paradiſe, and exalted above the Cedars of Lebanon.

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And therefore *Antiochus* that tooke the lights out of the Temple, and *Nimbrod* that nimbed the bread of life from the people (as ſome Germans derive the name) were accounted the greateſt Tyrants, becauſe theſe are reputed the greateſt ornaments of any kingdom.

Let us ſay then with the Pſalmiſt; *One thing have I deſired of the Lord, which I will ſeeke after, that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beautie of the Lord, and to enquire in his Temple.* And if the words be not cleare enough, take a Commentarie which the good old Father made upon them, who begged no other boone of the Gods, who liked his hoſpitalitie ſo well, that they bid him aske what he would, but that his little tenement might bee turned into a Temple, and himſelfe accepted as a Prieſt to offer ſacrifices to them. Happie, they ſay, are thoſe ſtones of which Temples are made: happie, ſay I, are thoſe States that are made Temples of the living God; who made the whole world as a ſtately Temple, wherein himſelfe would be worſhipt, and to attaine to that is the perfection of the world.

But I purpoſe to bound all the commendation of Religion in this one particular; if Peace be good, Religion muſt needs be excellent, which makes the beſt peace, and that with the moſt dangerous enemies we have.

1 Peace with death: The wiſe man being aſkt,

aſkt, returned this, as the beſt obſervation hee could make upon the ſight of Rome flouriſhing, that even there alſo men died. And, they ſay, there ſtands a globe of the world, at one end of the Librarie in Dublin, and a Sceleton of a man at the other: wee need not ſtudy long in this Librarie to learne a good leſſon; though a man were Lord of all that hee ſees in the map of the world, yet he muſt dye, and become himſelfe a map of mortalitie: and therefore if the Devill tempt with a view of the glorie of the world, *All this will I give thee, if thou wilt fall downe and worſhip me:* hee may reſiſt him with the words of our Saviour; but what profit ſhall a man have, if hee gaine the whole world, and loſe his owne ſoule? So that the faireſt Kingdome without religion, which provides for the ſoule againſt death, is but a Paradiſe without a Tree of life, like a beautifull harlot (according to the French proverb) A Paradiſe for the eye, and a Purgatorie for the ſoule: I ſay not then why *David* was puft up, when hee had numbred the people; but ſure hee that had wiſdome to number the dayes of ſuch a people, could not but weep as Chriſt did over the Citie; as *Xerxes* did, when he beheld his goodly army from an hill, and conſidered that within one age, not one of all that goodly company, but would be dead and gone; for ſuch are all the troops of men in ſuch a ſtate: but as the Romans were ſaid to

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be without women, *populus unius ætatis*, a people of one generation without religion, within a few yeares are dead men, if not rather dead men already, being without hope of a better life. For this is not the life of man (ſaith the Orator) the conjunction of the ſoule with the body, *illa illa vita*, the conjunction of the ſoule with God, the life of glorie, that is life indeed: the hope of this is the true difference between the living and the dead; as he ſaid, The hope of this is the beſt inheritance of the King: as *Alexander*, when hee divided all his treaſure among his friends, and reſerved nothing for himſelfe but hope, had done as wiſely as hee did magnificently, if it had beene this hope: but therefore I thinke he wept, and not without cauſe, when hee heard the Philoſopher diſcourſe of another world, becauſe hee had not yet gotten all this, and yet heard there was another, of which hee had no part: Hee wept (to ſpeake with the Apoſtle) as one that had no hope: For what doth all this profit me (ſaid *Ahab* in the Father) that I enjoy, ſince the heaven is braſſe above? And what can all the world profit that man, againſt whom heaven is ſhut with gates of iron and bars of braſſe? Weepe on, poore ſoules, whoſe portion is nothing but wailing and weeping, whoſe diet is the garlicke and onions of Ægypt, diet of bitter weeping; joy cannot ſpring out of theſe fowre things: In this rejoyce (ſaith our Saviour)

our) that your names are written in heaven; no cloud of ſorrow can eclipſe the joy of that man, who can ſee his name written in heaven, with ſo many gliſtering ſtars, as it were ſo many golden characters. But, ô the policie of the world! ô the vanitie of men! that dig deepe for mines of gold, as though this treaſure were hid in the boſome of the earth, that drink deep of the cup of pleaſure, as though this joy were to be found in the bottome of the cup. No, no, if there bee any glimpſe of this heavenly light to bee ſeene here below, as you ſee the ſtars ſometime in cleare waters; ſo theſe ſtars of true joy appeare in the cryſtall water of repentant teares, by reflexion from the heaven in which they are fixed, and that heaven is no other but Religion.

2 Peace with conſcience: which hee that hath, all outward loſſes or croſſes cannot make miſerable, no more than all the winds without can ſhake the earth; it is the winds that ſtruggle within her womb, that when they breake out make the earth-quakes. *Job* was more happie when he ſate upon the dung-hill, than *Adam* when hee ſinned in Paradiſe; becauſe, though his body were diſſolved into wormes, and everie worme acted by a Devill (as *Origen* would have it) to encreaſe his torment, yet he had not eaten the forbidden fruit, which bred this worme of conſcience, and made him flie from God. The Bride that hath good cheere

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within, and good muſicke, and a good Bridegroome with her, may be merrie, though the hail chance to rattle upon the tiles without upon her wedding day: though the world ſhould rattle about his eares, a man may ſit merrie that ſits at the feaſt of a good conſcience: nay, the child of God, by vertue of this, in the midſt of the waves of affliction, is as ſecure as that child, which in a ſhipwracke was upon a planke with his mother, till ſhee awaked him ſecurely ſleeping, and then with his prettie countenance ſweetly ſmiling, and by and by ſportingly asking a ſtroake to beat the naughtie waves, and at laſt when they continued boiſterous for all that, ſharply chiding them, as though they had been but his play-fellowes. O the innocencie! ô the comfort of peace! ô the tranquillitie of a ſpotleſſe mind? There is no heaven ſo cleere as a good conſcience.

Againe, all outward bleſſings cannot make a man happie that hath an ill conſcience, no more than warme cloaths can produce heat in a dead carkaſſe, if you would heap never ſo many upon it: there is no peace to the wicked,

Aut ſi pax, bello pax ea deterior.

For with this, a man in his greateſt fortunes, is but like him that is worſhipt in the ſtreet with cap and knee, but as ſoone as hee is ſtept within doores, is curſed and rated by a ſcolding wife: like him that is lodged in a bed of Ivorie, covered with cloth of gold, but all his bones

bones within are broken: like a book of Tragedies bound up in velvet, all faire without, but all blacke within, the leaves are gold, but the lines are bloud; ô the racke, ô the torment, ô the horror of a guiltie mind! There is no hell ſo darke as an ill conſcience, from which no earthly thing can free a man: if hee that is bound up in a velvet ſute, filletted with gold laces, were ſure to eſcape this, I thinke velvet would never be cut out for patches, to hang out for ſignes of the tooth-ach: But it is not a Crowne of gold can cure the head-ach, nor a velvet ſlipper can eaſe the gout, nor al the Minſtrels can make the Maid that is dead for ſin riſe and dance: no more can honour, or riches, or pleaſure, quiet the conſcience; onely the harp of *David*, the holy Singer of Iſrael, can charme this evill ſpirit. For the Hebrewes obſerve, that all the letters in the name of God, are *literæ quieſcentes*, letters of reſt. God only is the Center, where the ſoule may find this reſt; God only can ſpeake peace to the conſcience, and God ſpeakes this peace only by religion, which brings in the laſt place

3 Peace with God. *Artabazus* (in *Xenophon*) complained, when *Cyrus* had given him a cup of gold, and *Chryſantas* but a kiſſe (in token of ſpeciall favour) that the cup hee gave him was not ſo good gold as the kiſſe hee gave *Chryſantas*. And *Socrates* was wont to ſay, that he had rather have φίλον ἢ τὸ χρῆσιμον, the

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the Kings countenance rather than his coyne, a good looke from him rather than gold. And I dare ſay, a Chriſtian thinkes himſelfe richer, when he is able to ſay, God is mine, than if he had a thouſand mines of gold: for as *Heraclitus* ſaid, If the Sun were wanting, it would be night for all the Stars; ſo if the light of Gods countenance be wanting, if hee frowne upon us, a man may ſit in the ſhadow of death, for all the gliſter of all worldly contentments: for, I beſeech you tell mee, ſuppoſe the houſes were paved with pearles, and walled with diamonds, if the roofe were open to the injuries of Heaven, would thoſe ſhelter you from the ſtormes and tempeſts? would you chuſe to bee ſo lodged in an hard winter? Suppoſe the King ſhould ſet you in the Chaire of State, at a table richly furniſhed, royally attended, but his ſword hangs over your head in a twined threed, would that honour make you merrie? would you deſire to bee ſo feaſted? Suppoſe God himſelfe ſhould make you this offer, crowne your heads with roſe-buds, and waſh your paths in butter; cloath your ſelves in purple, and fare deliciouſly everie day, take your fill of pleaſures, open your mouth wide, and I will fill you with all that heart can wiſh of worldly things, onely this, *Facium meam nunquam videbitis*; You ſhall never ſee my face: would you thinke you had a good offer? would you accept of the condition?

No

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No, if Heaven fight againſt us, if the wrath of God hang over our heads, if God hide his face, if he be angrie, yea but a little, happie are all they that put their truſt in him: the beſt entertainment at a feaſt is the Hoſts cheerfull countenance, *ſuper omnia vultus acceſſere boni:* and welcome is the beſt cheere, *Dextra corpus paſcitur, animus vultu.* Many ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us: Let our houſe be a priſon, a dungeon, a hell, but let the light of thy countenance ſhine in at ſome little cranie, and that ſhall make it a Palace, a Court, a Heaven: let our bread be the bread of affliction, and let our teares be our drinke; but let the light of thy countenance ſhine upon us, and that bread ſhall bee tranſubſtantiate into Mannah, the food of Angels; that water turned into wine, and thoſe teares ſhall drop pearles into our boſomes, and enrich us: let friends, and goods, and life, and all forſake us; but let the light of thy countenance ſhine upon us, and that ſhall be life, and friends, and goods, and all in all unto us. For as *Noah*, when the Deluge of waters had defaced the great Booke of Nature, had a copie of everie kind of creature in that famous Librarie of the Arke, out of which all were reprinted to the world: ſo he that hath God, hath the Originall Copie of all bleſſings, out of which (if all were periſhed) all might eaſily be reſtored.

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God is the beſt Store-houſe that a man can have, the beſt Treaſurie that a Kingdome can have: God is the beſt Shield of any perſon, and the beſt Safe-guard of any Nation; if God be our enemie, nothing can ſecure us; if God be our friend, nothing can hurt us: for when the enemie begirts a Citie round about with the ſtraighteſt ſiege, he cannot ſtop the paſſage to Heaven, and ſo long as that is open, there may come reliefe and ſuccour from thence, if God be our friend, if he be in league with us. Faith is a better Enginer than *Dædalus*, and he yet made wings, with which he made an eſcape over the high wals, within which hee was impriſoned: let *Pharaoh* bee behind, the red ſea before, the mountaines on each ſide, the Iſraelites can find a way,

Reſtat iter cœlo, cœlo tentabimus ire:

When there is no other way to eſcape a danger, a Chriſtian can goe by Heaven. Againe, when a Citie is compaſt round about with a wall that is impregnable, it will yet bee open ſtill toward Heaven, and therefore cannot bee out of danger, if God be an enemie: for all their wals and bars, God could raine fire and brimſtone upon the Sodomites from Heaven. *Alexander* aſked the Scythians, what they were moſt afraid of, thinking they would have ſaid, of himſelfe, who was ſo victorious everie where; but they anſwered ſcoffingly, They were moſt afraid leſt Heaven ſhould fall

upon

upon them, meaning they feared no enemy; but we indeed need not feare any thing, but this onely, leſt the heaven ſhould fall upon us, leſt God ſhould be our enemy.

O the errour of Princes, that ſtrive like thoſe two Artificers, who ſhall draw the ſubtilleſt line of Policie to compaſſe their deſignes; but happie, happie are they that draw the ſtraiteſt line of Pietie, and ſo draw God in to bee of their confederacie. But to conclude this: the Royall Exchange may bring in the riches perhaps, but certainly this is the greateſt honour of London, above all the privileges in their ample Charter, that it is called the Chamber of the King. Let us maintaine the Royall Exchange of ſerving God, who hath bleſſed us, and let God honour us ſtill, with keeping his Court of the Goſpell among us, that England may continue to bee the Chamber of the Great King: and then let Italy, for pleaſure, be called the garden of the world; it ſhall bee enough for us, that England is the Garden of God for Religion: the beſt flower in our Garden is Religion, the greateſt happineſſe of any Nation: but,

3 Peace and Religion both are complete happineſſe. *Sylla*, ſirnamed *Felix*, accounted it not the leaſt part of his happineſſe, that *Metellus* ſirnamed *Pius* was his friend: Godlineſſe was alway the beſt friend to Happineſſe, though God do not alway befriend true Pietie

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with externall Felicitie: the Church here is not in a ſtate of perfection, but like the Iſraelites in their travell thorow the wilderneſſe, the blackeſt night had a pillar of fire, & the brighteſt day had a pillar of cloud: but when both theſe meet in a Church, Proſperitie and Pietie, Peace and Religion, there is perfect felicitie: as when ſome ſkilfull hand hath made an happie marriage betweene perfect Red (ſuppoſe the Prince of the houſe of the Roſes) and pureſt White (ſuppoſe the Lady of the nation of the Lilies) they beget the ſweeteſt colour:

Quam tu urbem ſoror hanc cernes? quæ ſurgere regna
Conjugio tali? Teucrum comitantibus armis,
Punica ſe quantis attollet gloria rebus?

If ever you would ſee the Church in her glorie, this is her marriage-day, wherein all the ſolemnities are furniſht out by theſe two.

Behold the Bridegroome, God himſelfe, *Optimus Maximus*, he is come from heaven already to dwell among men, and theſe two have brought him: for you know (ſay they) if God would appeare in a viſible ſhape, to dwell upon earth, hee would take Light for a body, whereof Truth ſhould be the ſoule: no other (if I may be the Interpreter) than Light of Proſperitie, and Truth of Religion. Turn your eyes now upon the Bride her ſelfe, the Church, ſhe hath put on her wedding garment, with which theſe two have adorned her,

her, like the woman in the Revelation, ſhod with the Moone, and crowned with a Crowne of twelve ſtars: the Moone, you know, is an Embleme of worldly proſperitie, both alike inconſtant; and the Crowne, I thinke, may well be the doctrine of the twelve Apoſtles, the Catholique and Apoſtolique Religion. Will you view now the ſtones and ſtate of the Temple (as the Diſciples once) where this marriage is conſummate? that is the New Jeruſalem, which theſe two have built; for in it you have the pavement gold, and the wals pearle, out of the treaſures of proſperitie, and the Tree of Life in the midſt of it, can bee no other but the Word of Life, the true Religion. Can you find in your hearts now, to let fall a looke from the top of the Temple upon the Prieſt? ſee where hee ſtands tying the bleſſed knot, like *Aaron* with all his ornaments, with which theſe two have cloathed him: for that rich attire, which (as *Philo* would have it, repreſented the whole world) is the livery of proſperitie, & that inſcription upon it of *Holineſſe to the Lord*, muſt needs be the cognizance of true Religion. I dare not be too immodeſt, to carrie you into the Bride-chamber, and ſhew you the Bed of Love; but theſe two have made it ſo, that the Spouſe lies there like the Kings of Perſia, betweene two treaſures, *Cervical* and *Scabellum*; ſhe is aſcended by the ſteps to the Altar, by the foot-ſtoole of Proſperitie, into

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the bed where thee reſts her head, and takes ſweet ſleep upon the pillow of true Religion: but what tongue ſhall preſume to tell thoſe divine embraces, which ſhe there enjoyes? none but her owne; for you may heare her boaſting with the Spouſe in the Canticles, his left hand is under my head, and with his right hand hee doth embrace me; and for this, ſhee is beholding to theſe two; for the bleſſings of the left hand, you know, are Peace and Proſperitie, as the bleſſings of the right hand are Religion and Pietie. There wants nothing now but an *Epithalamium*, which theſe two alſo have compoſed moſt elegantly, and I thinke the muſicke will ſing it out as ſweetly; for ſee where the glorious Quire of Angels are beginning it from heaven, the battlements of the Temple, *Glorie to God in the higheſt, on earth peace, good will toward men:* and now heare the goodly Company of the Prophets anſwering them from earth, the pavement of the Temple, *Mercie and Truth are met together, Righteouſneſſe and Peace have kiſſed each other:* if your eares can ſkill of this divine muſicke, you diſcerne this is a ſong of two parts, Peace and Religion.

Theſe are the ſongs of the Church in proſperitie, ſuch as are now heard in England: but when we ſate by the rivers of Babel, wee hanged our harps upon the willowes, and could not ſing the ſongs of Sion in a ſtrange land:

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land: for theſe two may be divided, as we ſee abroad: the Whore of Babel hath cloathed her family in ſcarlet; but the valiant Woman, the true Religion, wanders about the world in rags, as you have ſeene her in the picture: nay more, the Whore of Rome hath died her garments red in the bloud of the Saints, which had waſht their garments white in the bloud of the Lamb: but when they are conjoyned, each of them reflects a luſter of beautie upon the other. The glorious Diamond ſet in pure gold, like coſtly oyntment in a curious box of Alabaſter, like a vertuous ſoule in a beautifull body: the gold beautifies the Temple, and the Temple ſanctifies the gold. Neither can we well be without both; *Sine lege non eſt farina, ſine farina non eſt lex*, as the Jewes ſpeak: as he ſaid that prolonged life with two things, *Foris oleo, intus muſo*: ſo there muſt bee two things to make our life happie, Religion within, that makes glad the heart of men, and Oyle of peace that cauſes the face without to ſhine: and the reaſon is, becauſe we conſiſt of a ſoule and a body, of an inward and an outward man: and therefore cannot bee without theſe outward things: like the haires of our head they are but an excrement, but they are an ornament, like *Maries* haire, with which ſhee waſht her Saviours feet; *Capilli ſuperfluo, ſed pedibus Chriſti neceſſaria.* As there bee three ages of man, according to *Sphinxes* riddle,

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ἔστ δ' πους ὅτι γῆς ᾳ̃ πρίπους ἠδὲ τετράπους, An infant creepes upon the ground with all foure, a young man goes upon his two legs, an old man on three, counting his ſtaffe for one: ſo there be three conditions of men, the worldly man goes upon all foure, and looks to nothing but earthly things; the Saints in heaven trample them under their feet, going upright, and ſcorne ſo much as to looke toward them, they need them not at all; but the Saints on earth, though they tread upon them in their eſteem, yet muſt looke a little toward them in their neceſſitie, becauſe they cannot bee without them: for ſo long as wee have the old man about us, wee cannot goe without the ſtaffe of bread, which wee muſt have out of the ſtore-houſe of Peace: and therefore,

Peace is a good *Joſeph*, a good Nurſe to Religion: The Church had reſt in the Acts, and then it multiplyed. *David*, a man of war, muſt not build the Temple, but *Salomon*, a King of Peace: and that peace muſt not bee broken, no not with the noyſe of the hammer, or the knocking of the ſtones in the building: and you know it went but ſlowly forward in *Nehemiahs* time, when they were forced to ſtand with a trowell in one hand, and a ſword in the other: and the reaſon is, *Omnis motus eſt ſuper immobili:* the earth muſt ſtand ſtill on purpoſe, that it may ſupport us to run the way of Gods Commandements: But as

Antigonus

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Antigonus told the Sophiſter, hee came out of ſeaſon, when hee preſented a Treatiſe of Juſtice, to him that was at that verie time beſieging a Citie; and the Captaine, ſo hee could not heare the voyce of the Lawes, for the noyſe of the drums: ſo the Lawes of God, the voyce of the Goſpell, cannot be heard in times of war: and therefore let us pray for the peace of Jeruſalem, that our ſons may bee as plants growne up in their youth, that our daughters may be as corner-ſtones, poliſhed after the ſimilitude of a Palace, that they may be Royall and Palatine-ſtones: that theſe Halcyon dayes of Peace may continue for the Kings fiſhers to build and breed in, for the Miniſters of Chriſt to build up the Church, to beget many ſons and daughters to God. Againe,

Religion is a good mother to Peace: for Religion brings all the bleſſings of Peace, according to the Cronoſticke made upon the valley of Joacin in Germany, the yeare that *Luther* began his Reformation, *Ecce florent valles cum Euangelio:* Godlineſſe hath the promiſes of this life, and of a better, ſaith *Paul:* God hath promiſed both in dowrie with his daughter Godlineſſe, as *Caleb* gave his daughter *Achſah*, the ſprings above and the ſprings beneath. Wiſdome in the Proverbs hath honour and riches in her left, and in her right hand length of dayes, eternall happineſſe. And *Salomon* begged wiſdome, and God gave

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all other things into the bargaine. But as the Artificer wrought his owne name ſo cunningly in the buckler of *Minerva*, that it could not bee pickt out without the diſſolution of the whole frame: ſo take out the name of God, the true Religion, and the moſt beautifull frame of any State will ſoone lye in the duſt. And as the Philoſophers ſay, If the motion of the heaven ſhould ceaſe, there would bee no generation below. The flowers you ſee below on earth, are begotten by the flowers of light, the ſtars you ſee in heaven. And as when the King removes, you know the Court followes, and when the Court is gone, the hangings are taken downe: ſo if God remove from a Nation, where hee kept this Court, his graces will not ſtay behinde, and if they bee gone, downe goe the hangings of Peace and Proſperitie.

But Religion is the mother of Peace it ſelfe eſpecially: I meane not theirs, whoſe Religion is rebellion, whoſe faith is faction: that rends a Common-wealth often, as the ſword cuts the ſcabberd. *Peters* Succeſſour loves to fiſh in troubled waters, ever ſince hee drew his Crowne out of them: hee divided Princes, that he might rule; for when they were buſie, playing their cruell games of war, hee had leaſure to goe away with the ſtakes. The Bramble, by ſcratching and rending, thus became king of the Trees. But as the Champion *Milo*, when

when he thruſt his hands into the clefts of an Oake, thinking to make the rent greater, the parts cloſing together was caught & held, till he was devoured of wild beaſts,& ſo periſhed, ὡς ὑπόλοιπο ϰ) ἄλλ⊕ τοῖς τοιαῦτα γα ἐρέζ⊕. Even ſo Lord put it into the hearts of the divided Princes, that are now by his art, to joyne together, that ſo the envious man, that hath alway ſowed the tares of diviſion in Chriſtendome, may reap the juſt reward, his owne confuſion.

But let the true Religion have the glorie of being like the wiſdome which is from above in *James*, peaceable: and if you would ſee it is ſo, looke into families, Religion makes peace there, and the Rabbins obſerve, that if you take the letters of the name *Jehovah*, out of the names of man and woman, *Iſh*, *Iſhah*, there remaines nothing but *Eſh*, *Eſh*, fire, fire, to note, that when marriage is not in the feare of the Lord, in the knot of true Religion, there is nothing in it but the fire of contention. Looke upon Kingdomes, Religion makes Peace there: you have it obſerved, that *Melchiſedech* was King of Salem; firſt, *Melchiſedech* King of righteouſneſſe,& then King of Salem, of Peace: and you may remember the ſame King that refuſed a treatiſe of Juſtice, as unſeaſonable in war, was not at leaſure to receive the Treatiſe of Happines. The King that will not by the way of Juſtice, cannot come to the

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happineſſe of Peace. Looke upon Great Britaine, Religion hath made peace here; the ſea meant to unite England and Scotland, when it bound them in one Iland: but as the Naturaliſts obſerve of the pearles they call Unions, *Uniones oriuntur ex mari, ſed magis pendent a cælo*; Heaven reſerved this glorie for religion, Religion that hath made this happie Union. Look on England, Religion hath made peace here. It is written in the Law of *Mahomet*, that God created the Angels of the Light, and the Devils of the Flame: I make no inference. But you know there was a Religion in England, whoſe children were ſons of the Coale, as *Job* cals the ſparkles, whoſe nature and delight it was to kindle the flames of Martyrdome. There is a Religion now, whoſe ſons are children of the Light, whoſe deſire it is to walke by the Light of the Goſpell, to bee like it, pleaſant for ſhining, but innocent for burning: England was then like hell, where (as Divines obſerve) the fire hath heat without light, as it had heat of perſecution proceeding from darkneſſe of ſuperſtition. England now is like Heaven, which (as Philoſophers affirme) hath light without heat, as it hath pietie without crueltie. The God of peace continue this peace of God among us, and grant that wee may alway enjoy the daughter, this religious Peace, and alway embrace the mother, this peaceable Religion. Let this ſtately Veſſell alway

way bear this happy badge of *Caſtor* & *Pollux*: and let us ſay, *Veritas Proteſtantium incomparabiliter pulchrior eſt quam Helena Papiſtarum*: And the Star of *Jacob* ſo guide the courſe of our royall Pilot, thorow the rough ſeas of theſe times, that hee may ſafely land the Ship of the Common-wealth in thoſe faire havens (mentioned in the Acts) of Peace and Proſperitie; and the Arke of the Church on the mountains of Ararat, Grace and Glorie: that God may alway deſcend to us by this *Jacobs* ladder, in the bleſſing of Peace, and wee may all aſcend to God by the benefit of Religion: And let England bee thankefull to God and the King, who have clad it like their darling *Joſeph*, in this parti-coloured coat of temporall and ſpirituall bleſſings. When *Clement* the ſixth had made *Lodowicke* of Spaine Prince of the Fortunate Iland, and there were preparations in France & Italy, to ſet him in poſſeſſion, it was ſo verily conceived that he was deſigned Prince of Britaine, that the Ambaſſadours at Rome ſecretly conveyed themſelves home, to give notice of it. God indeed hath made Britaine the Fortunate Iland, or rather, Paradiſe ſituate, as ſome have thought, above the clouds, and therefore not defaced in the univerſall Deluge: let the bels of *Aaron* ſtrike on both ſides then, like thoſe bels you have ſeene hang for ſignes, which have written on one ſide, *Feare God*, and on the other, *Honour the*

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King: and let us all take heed, leſt as *Philip* branded his Souldier that begged the lands of one that had entertained him kindly, with *Ingratus hoſpes* on his fore-head, ſo God brand us and the world, with the ignominious note of the *Unthankfull Nation.*

Let England alſo eat this their Paſſeover with ſowre herbs, and be mindfull of the afflictions of *Joſeph: Herodias* dancing moved the King ſo, that he promiſed her to the halfe of his Kingdom; & how ſhould we be afflicted to ſee *Elizabeth* weeping (*quæ nihil unquam peccavit niſi quod mortua eſt:* that I may apply the Epitaph of a vertuous Lady) to ſee the Church bleeding: *Ephorus* had no remarkable thing to report of his Countrey, and yet was deſirous to inſert the name of it in his Storie, and therefore brings it in this cold parentheſis, καὶ τότε Κυμαῖοι ἡσυχίαν ἦγον, Athens did this thing famous, and Sparta this, and at that time my Countrey-men the Cumæans did nothing. God forbid that England ſhould be ambitious to be ſo named in the Eccleſiaſticall hiſtorie; Such a Church did thus nobly, and ſuch another ſuffered thus pitifully, and at that time my Countrey-men of England did nothing, not ſo much as pray heartily for the peace of Jeruſalem. I thinke this would be little more honor to us, than it is to *Pilate*, that his name is mentioned in the Creed.

And let England laſtly be carefull for poſte-

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ritie, that wee may tranſmit the bleſſings wee enjoy, as an inheritance to our children: this is the end of marriage, to leave thoſe behind us, that may riſe up and ſerve God in our ſtead (ſaid the Philoſopher.) There is a propheſie, that Antichriſt ſhall never overcome Venice, nor Paris, nor London; but let not us bee ſecure: Let us be jealous of proſperitie, leſt Iſrael wax fat and ſpurne againſt God; they ſay there bee more ſhips caſt away upon the ſoft ſands, than upon the hard rocks; there are more birds caught with lime-twigs, than are killed with the piece: and therefore according to the Arabicke proverb, *Si amicus tuus mel fuerit, ne comederis totum:* let us not abuſe the ſweetneſſe of Gods patience and mercie toward us, let us not turne the grace of God into wantonneſſe.

But let us be zealous in Religion: The Ark in *Obed Edoms* houſe made all things proſper, but the ſame Arke brought all plagues among the Philiſtins. Religion cannot bee practiſed without reward, but will not bee contemned without danger. *Pharnaces* ſent a Crowne to *Cæſar*, at the ſame time hee rebelled againſt him; but hee returned the Crowne and this meſſage backe, *Faceret imperata prius*, Let him returne to his obedience firſt, then hee would accept the Crowne by way of recognizance. God will not bee crowned by our profeſſion, except we crowne that with a ſutable converſation:

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ſation: and therefore let us all bee zealous in the practice of religion, and Nobles eſpecially: it is one of *Jeremies* Lamentations, that thoſe that are brought up in ſcarlet, embrace the dung: and the Lapwing is made an Hieroglyphicke of infelicitie, becauſe it hath a little coronet upon the head, and yet feeds upon the worſt of excrements. Let the ſons of the mightie remember then, that the Peacocke hath more painted plumes, and yet the Eagle accounted the Queene of birds, they ſay, becauſe ſhe flies neereſt heaven: and count it a madneſſe to clip their wings (as Faulconers doe their Haukes ſomtimes) and imp out their traines, to loſe eternall glorie in heaven, for a little vaine glorie on earth.

And let us all be zealous for Religion: Polititians that ſtand upon their owne wiſdome and neglect God, neglect Religion, doe that in earneſt which young children doe in ſport, ſtand upon their owne heads, and lift up the heeles againſt heaven; but let us know, that zeale for God is the beſt policie for our ſelves: there be three recorded in Scripture, *Eli* begat *Phineas*, and *Phineas* begat *Icabod*: and God taxes in *Eli* remiſneſſe, want of zeale; in *Phineas*, prophaneneſſe, want of conſcience; and the third is *Icabod*, The glory is departed from Iſrael: Want of zeale is the firſt ſtep, not many deſcents from it to ruine: let us then zealouſly reſolve, as the Spartan mother to her ſon,

ſon, ἢ ζῆν, ἢ ἀποθανεῖν. either to live in religion, or dye for religion. Let us pray for it; the Jewes fable, that our Saviour found out the right pronuntiation of the name of God, and by that did all his miracles: but the right invocation of the name of God would worke miracles indeed: and let us, according to St. *Paul*, pray continually: the Logicians ſay, that *Oratio* is *quantitas diſcreta*; but the Apoſtle ſaith, *Oratio* ſhould be *quantitas continua*, and let not us be afraid, that our too much devotion may be taken as an argument of too little diſcretion.

But let his Majeſtie above all remember, that Defender of the Faith is a more noble title than Beauclarke: that God is zealous for the honour of the King, that is zealous for the honour of God: that the ſame hand that upholds the King, upholds the Church; and the ſame hand that upholds the Church upholds the King, that is the Defender of the Faith: and therefore redeeme thoſe golden Bookes which lye morgaged to the world, to the Church, to God, with ſome action of royall zeale: though I had ſo much State Aſtronomy, as would ſalve the φαινόμενα: yet I have learned ſo much ſkill in State-Divinitie, to diſtinguiſh betweene *Voluntas Signi*, and *Voluntas Beneplaciti*; ſo much Logicke out of common reaſon, that a Byas-bowle that will touch the Jacke may compaſſe about, and not goe ſtrait at firſt; ſo much good language out of

Grammar, that God hath his name from goodneſſe, therefore cannot be ſaid the Author of evill, that *Rex* is derived *à recte agendo*; and ſo much knowledge out of hiſtorie, that *John Baptiſt*, the Voyce, was then a breeding, when *Zacharie* was dumb, *Tacuit generaturus vocem*, which wee all beleeve of his Majeſtie, whoſe wiſdome and zeale for religion, if the world ſhould bee ſtupid and not admire, if England ſhould bee ungratefull and not congratulate, yet this place, this Univerſitie cannot bee ſo barbarous, as not to celebrate his name, to whom ſhe owes her privileges, her honour, her children, πλυτιυίαν ἡ καλλιτιυίαν, for number and beautie.

Let them that liſt prove her to be *Rachel* the younger, it is enough that *Jacob* loves her as the fairer; that her ſiſter *Leah* would give all the mandrakes of her eldeſt ſonne, to purchaſe his company. Wee hold our livings in Mortmaine from his Majeſtie, and therefore cannot hold our learning in Mortmaine. Wee are exempted from Taxes and Subſidies, our hand is accounted dead in Law (for, *Inutilis & mortuus æquiparantur in jure*) becauſe they give nothing to the King: and therefore our tongues are ſo much more obliged, to give theſe benevolences of thankfulneſſe. When tribute was to be paid to *Cæſar*, when our Saviour was to pay it, rather than faile, the fiſh brought it in her mouth: Dutie can give eloquence,

eloquence, where Nature hath commanded ſilence. There is no fiſh ſwims in the waters, ſo dumb or poore, which hath not gold in his mouth to pay this tribute to *Cæſar*. And let Majeſtie ſuffer me, that am but like little *Zacheus* in the Goſpell, the loweſt of ſtature among the ſons of my mother, not like to have ſeene my Soveraigne for the croud, if I had not beene ſet up in this Sycamore tree, to preſent the joy and happineſſe which ſhee conceives of ſo royall a Gueſt; and I was charged to doe it in the words of *Tertullus*, and ſo conclude my gratulation, as he began his accuſation: Seeing that by thee wee enjoy great quietneſſe, and that verie worthy deeds are done unto this Nation (this gowned Nation) by thy providence, wee accept it alway, and will celebrate it in all places (moſt Noble *Felix*, moſt happie Soveraigne) with all thankfulneſſe.

(***)

FINIS.

THE LOVE-SICKE SPOUSE.

A SERMON PREACHED at St. Pauls Croſſe.

LONDON,
Printed by *Richard Hodgkinſonne*
for *Daniel Frere*. 1640.

THE LOVE-SICKE SPOUSE.

CANTIC. 5. 8.

I charge you, ô yee daughters of Jeruſalem, if yee find my Well-beloved, what ſhall yee tell him? that I am ſicke of love.

THough I ſpeake with the tongue of men and Angels, and have not love, I am become as ſounding braſſe, or a tinckling cymball: ſaith the Apoſtle. And, Though I have the gift of Propheſie, and underſtand all myſteries, and all knowledge, and though I have all faith, ſo that I could remove mountaines, and have not Love, I am nothing: and, Though I beſtow all my goods to feed the poore, and though I give my body to bee burned, and have not love, it profiteth me nothing.

O

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O *Divine Love!* the Sinewes of Eloquence, the Soule of Learning, the Grace of Liberalitie, the Glorie of Martyrdome. O *Divine Love!* whoſe cunning Alchymie turnes braſſe into Gold, & *Corybants* tinckling cymbals into the ſilver bels of *Aaron*. Perhaps you thinke I can ſay no more; whoſe *powerfull Omnipotencie* breathes a living ſoule into a lump of clay, and begets a world of beautie of the barren womb of nothing. Now you thinke ſurely I can goe no higher; whoſe *prudent Oeconomie* teacheth how to doe that which hee cannot doe, that can do all things, I meane to produce contradictories, which teaches how to gaine goods by loſſe of goods, and life by loſſe of life. O *Divine Love!* without whom, the *Nobleſt parts* of man, and the *faireſt perfections* of thoſe parts, and the *richeſt operations* of thoſe perfections, are worſe than nought.

The *nobleſt parts* of man are the *tongue in the head*, which is the round modell of the round heaven; and *the head with the tongue*, by which that little heaven conveyes abroad his light and influence; the *hand in the body*, which is the little map of the great world, and the *body with the hand*, upon which that little world ſaves it ſelfe from falling into nothing. The *faireſt perfections* of theſe parts are pithy Eloquence, and profound Knowledge; and heavenly Liberalitie, and heroicall Patience: *the richeſt operations of theſe perfections* are, to Speake

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Speake ſweetly, to Judge ſoundly, to Spend magnificently, to Suffer meekly for the name of Chriſt: all which the Apoſtle hath artificially couched in this Scripture, with the beſt improvement of Rhetoricke; as *Chryſ.* noteth.

But of all theſe, neither ſpeaking, nor knowing, nor doing, nor ſuffering; neither Eloquence, nor Learning, nor Bountie, nor Patience; neither tongue, nor head, nor hand, nor whole bodie, deſerve any commendation of Nobilitie, Beautie, or Riches, except they be all aſſiſted, informed, acted, animated by this Royall Affection; which alone is that *Univerſall Gift*, as *Chryſoſtome* cals it, that makes the *tongue* by eloquence, as *Plutarch* ſtiles *Cleopatra's, a ten ſtringed Inſtrument*, and the *head*, by knowledge, a ſkilfull Muſitian to tune it aright to the glorie of God, and the good of men: that makes the *hand*, by liberalitie, *the Organ of Organs*, as the Philoſopher cals it, a ſtrange Engine, to gather while it ſcatters, in which ſenſe, an open hand, the arms of the liberall man, and the *Chalde* Hieroglyphick of a gentleman may ſymbolically repreſent great revenues, as *Diodorus Siculus* reports it did among the Æthiopians: That makes the *whol body* by Martyrdom, a ſweet ſmelling ſavour, an *Holocauſt*, or rather *above a Sacrifice and above an Holocauſt*, as *Nazianzen* ſpeaks in another caſe, a living ſacrifice pleaſing and acceptable in the ſight of God.

καθολικὴν δῶρον.

ὄργανον πολύχορδον.

ὄργανον ὀργάνων.

ὑπερθυμίαμα καὶ ὑπερολοκαύτωμα.

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Πλήρωμα τοῦ νόμου ἡ ἀγάπη.

τέλος τῆς ἐπαγγελίας ἡ ἀγάπη.

συνδεσμὸς τελειότητος ἀγάπη.

ἔρως χρύσεος δεσμός.

ἀγάπην συναγωγὴ μάκαρος.

And no wonder, that theſe foure cardinall vertues, ſhould have ſuch eſſentiall dependance upon *love*: Rom. 13. 10. It is the *fulfilling, or fulneſſe of the Law*: as the heart in the body diſperſeth the vitall ſpirits to the reſt of the members. As the *Primum Mobile* in the Heaven ſets all the other Spheares agoing, which move and make Muſicke (as the Pythagoreans thought) in his boſome: as *Ens* in Logicke, communicates his being to the ten predicaments: ſo is Love to the ten Commandements, in which they live, and move, and have their being: 1 Tim. 1. 5. it is the end, the ſcope at which all aime, the perfection in which they reſt, the tribute which they exact: *Coloſſ.* 3. 14. it is the *bond of perfection*, as our Tranſlation hath it; or the perfection of bonds, perhaps (by an uſuall Hebraiſme) the moſt perfect bond, that ties all Gods graces to us; the Ring of gold, a pledge of marriage-love to us, with this poſie in it, *The golden girdle about the paps of Chriſt*, *Revel.* 1. A girdle, becauſe it faſtens all the garments of grace, a golden girdle, becauſe it is far more precious than feare, or any other bond, ſaith *Gregorie*: which ties all Gods graces one to another, as if ſome ſilken threed ſhould hold a thouſand beads of pearle, to make a coſtly bracelet to adorne the Spouſe of Chriſt. It is the *Jacobs ladder reaching up to Heaven* (begins a Sermon in ſuppoſed *Chryſoſtome*) by which Angelicall

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Angelicall Spirits aſcend and deſcend in a ſweet reciprocation of mutuall offices. It is a Macrocoſme, a great world of Theologicall vertues, the two Poles are God and Man, the Center Love, the Diameter Love, the Circumference Love, divided into a double Semicircle; the firſt of contemplation, where Love aſcends by knowledge to God, and deſcends by eloquence to man: The ſecond of operation, where Love deſcends by liberalitie to man, and aſcends by martyrdome to God: it is a Microcoſme, a little world of Theologicall vertues; the hands of Love ſtretched out touch the two Poles, the right hand embraces God, the left hand embraces our neighbour; the head touches the point of contemplation, in which it flies up to God by reaſon, and fals downe to man by ſpeech; the feet touch the point of operation, in which it moves downe to man by doing good, and mounts up to God by ſuffering evill for Chriſts ſake; and all theſe make the perfect circle, the whole ἐγκυκλοπαιδία of divine learning: as you know the line drawne from the verticall point of the head, by the extremities of the hands & feet ſtretched out, will make a perfect circle, as the curious obſervers of the ſecret proportions in Nature have diſcovered. In a word, *Love, though one vertue, doth in effect communicate it ſelfe unto all*, ſaith *Baſil*: *Brevis ac vera definitio virtutis eſt ordo amoris*, ſaith

ἐν μὲν κατὰ σῶμα ἀγάπην, δυνάμει δὲ πάντων ἐνεργητικὴν.

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πτερόγων.

παρθένοι σὺ παρὰ σοὶ χάειτες, τίκτουσι γὰρ οὐδέν.

ſaith *Auſtin.* And the Greeke Epigram preſents Love crowned with foure crownes, in reference to the quadrature of this circle in the foure Cardinal vertues, upon which a good man ſtands *foure-ſquare*, in a ſure ſituation.

I hope it ſhall not be thought impertinent to premiſe this Encomium of ſpirituall love, as a *Proœmium* to this text, that treats of the *Spouſes love:* this grace being ſo neceſſarie, that without it all other graces are fruitleſſe; Virgins indeed, but in ſuch a ſenſe as the Greeke Epigram ſcoffes at his ſterill thankfulneſſe,

Thanks *Virgins are with thee,*
Fruitleſſe and barren bee.

Even faith it ſelfe, be it as beautifull as the Cypreſſe, without love is as barren as the Cypreſſe: and therefore as *Rachel*, when ſhe perceived her ſelfe barren, gave her hand-maid *Bilhah* into her huſbands boſome, and *Bilhah* bare children to *Jacob* upon *Rahels* knees; ſo Love beares children unto Chriſt upon the knees of Faith: and without this little *Benjamin*, wee ſhall not ſee the face of our heavenly *Joſeph*, or not bee ſent away with a bleſſing. For as *Veſpaſian* commanding a liberall reward ſhould bee given to a woman, that came and profeſſed ſhee was in love with him, when his Steward aſked him what Item hee ſhould put to it in his booke of accounts, *Veſpaſiano adamato*, ſaid the Emperour, Item to her that loved *Veſpaſian:* ſo when God gives much, or forgives

forgives much to any, you may write this Item, Becauſe they loved much.

To come cloſe up to the text then, we have here the moſt *pure love of the Spouſe to Chriſt*, breathing forth in a moſt *patheticall profeſſion*, her ſickneſſe, which they ſay, is a good ſigne of health, breaking forth at her lips on this manner, *I am ſicke of love.* In it, as the Wiſe man ſpeakes of a word in due ſeaſon, you may obſerve two things, the apples of gold, and the pictures of ſilver, the *ſubſtance of the Text*, and the *circumſtance of the Context:* and each of theſe bring forth twins, the ſubſtance having both, the *affection, love*; and the *intenſion, ſicke of love: Gratia & Gradus*; *The Subſtance and the Circumſtance*, as *Oecumenius* obſerves, that all divine graces muſt have the circumſtance, is alſo double, 1 *The Abſence of her beloved:* when ſhe had loſt her beloved, then ſhe finds her love toward him, her want is a panegyricall oration of his worth, for then ſhe profeſſeth ſhee is ſicke of love: 2 *Her owne Affliction:* when the watchmen had wounded her, her wounds give vent to her words, which ſhe doth rather bleed than breathe forth: and the more ſhe is afflicted for Chriſt, the more ſhe is affected unto Chriſt: as if ſhe ſhould ſay, *Before I was afflicted I went aſtray, I was ſicke of folly*; but now, ô now, *I am ſicke of love.* I muſt begin with theſe.

μεγυθία & μειωσία.

I know that eloquence ſhould fall from this

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place like Sions ſilver drops upon the lower ground, like the ſweet influence of the Pleiades upon the lower world: and the body of that ſpeech that ſhould fit ſuch an aſſembly, ſhould be all ſilver, the tongue tipt with gold, like that cup in *Homer*;

Αργύρεον μὲν ὄκυν ἅπας, χρυσοῦν δ' ἐπὶ χείλεα κάλλε.

The cup was ſilver fine,
The brim with gold did ſhine.

Yet as *Jacob*, I thinke, in the famine of Canaan, would not have miſ-liked the ſacks of corne that his ſons brought out of Ægypt, though they had not brought the ſilver backe againe in their mouthes, ſo I hope my Reverend Fathers, and my learned and Chriſtian brethren alſo, will not miſ-like if my ſacke bee corne to feed their hunger, though my mouth be not gold to feed the humour of everie wanton Auditour, though my ſimple Homily bee no kin to *Chryſoſtome*: and ſo I come to the firſt circumſtance, the abſence of her Beloved.

This abſence I place without further diſpute, in the want of three effects, which ariſe from his preſence; 1 The outward wooing of his Word, 2 The inward working of his Spirit, 3 The comfort of his preſence, reſulting from the two former. When her well-beloved wooed her gently in the ſecond verſe, ſhe was nice and coy. *Open to me*, ſaith hee, *my ſiſter, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the*

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the night: ſhee ſaith, her *hands dropt with myrrhe, and her fingers with ſweet ſmelling myrrhe:* but tell me, Doth not his tongue drop with myrrhe, and his lips with ſweet ſmelling myrrhe? Me thinkes I ſee *Mercuries* rod with a ſnake about it (the embleme of eloquence) winding & ſcrewing it ſelfe into the hearts of the auditors, lively ſet forth in thoſe ſweet inſinuations: but what anſwer makes ſhe? I have put off my coat, and like a child that could not dreſſe it ſelfe, ſhe complaines, how ſhall I put it on? I have waſhed my feet (white in inke, I wiſt, and are afraid to black your ſelfe in milk) how ſhall I defile them? Thus when ſhe hath libertie to enjoy him, ſhee hath no liſt to entertaine him, as *Nazianzene* ſpeakes elegantly, I know not how facilitie is a great prejudice againſt excellencie; and you may feele deſire (upon whoſe feet love runs, ſaith *Auſtin*, as it reſts in the boſome of joy, *Currit per deſiderium, & quieſcit per gaudium*) goe dully under you toward any good, unleſſe it bee ſpurred forward with an apprehenſion of ſome difficultie. But when he had withdrawne himſelfe upon her unkinde coldneſſe, when hee was gone, her ſtomacke is come downe, and her bowels are moved within her, her hands beſtir themſelves till they ſweat, till they drop againe: her ſoule failes, and yet her feet trudge up and downe the ſtreets of the Citie, to find him whom her ſoule loved, and ſhee will have her

οὕτως τὸ ἄτιμον εἰς ἐξουσίαν, ἀεργὸν εἰς ἐπιθυμίαν.

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her well-beloved, I that ſhee will, and all the towne to know that ſhee loves him, and that dearely too; *I charge you, ô yee daughters of Jeruſalem, if yee find my well-beloved, tell him, that I am ſicke of love.*

ὁ ἀειδυτύχας Θεὸς.

Thus *the gracious God*, as *Clemens* cals him; after *Pindar*, that works all things ſweetly, as the fathers love to ſpeake, cauſeth this abſence to have a double influence upon the faithfull, to puniſh their former negligence, and withall provoke to future diligence: like a plaſter that is both corroſive and incarnative, like *Joſephs* bloudy coat to *Jacob*, with which he was, ſaith *Nazianzene*, *at once grieved and comforted*: like a cloud which ſeemes to be compounded of a double exhalation; envie, becauſe it robs the earth of the golden beames of the Sun, which make it cheerefull; and goodneſſe, becauſe it enriches it again with golden ſhowers, which make it fruitfull.

ἅμα φλεγόμενον & παραμυθούμενον.

The ground of this you may take, 1 From the nature of love: All things, & love among the reſt, love viciſſitudes: *Povertie and riches bred it*, ſaith *Plato*, and the ſame feed it: heats and colds are the beſt diet for it: as rackets at Tennis make the ball live in a perpetuall motion, ſo do repulſes in love, and reflect it ſtronger into one anothers boſom: the beſt temper of it is, that the communication be neither too forward, leſt it coole deſire; nor too froward, leſt it cauſe deſpaire, *Nec ſatiare animum, nec*

πενία & πόρος.

cruciare

cruciare volo, ſaid *Auſonius*: Theſe are the two Tropicks, betweene which this divine Lamp runs, in which though there be a latitude admitting of acceſſe and receſſe, yet when it comes to the Æquinoctiall line of this golden mediocritie, then the ſeaſons are moſt delicate: the greateſt myſterie in this art is to take heed, *Ne cupiditatis ardorem faſtidio ſatietatis extinguas*, to ſpeake with *Auſtin*: and therefore it muſt have phyſicall diet, *which neither ſtrengthens, nor ſuffers to dye*, as the Greeke Oratour elegantly compares the ſubſidies which the Athenians gave to the war: and the ſame was intended in the embleme of the Cow for the Low-Countries, which fed upon a bottle of hay which the Queene of England held in her hand. And hence it is, that when the Spouſe is ſicke of a ſurfet, he diets her with faſting, and cures her κακοήθειαν with artificiall medicines.

ἃ μήτε ἰσχὺν ἐπιδιδοσι, μήτε ἀπολλύναι ἐᾷ.

2 From the nature of man: I know not how there goes more leaven to the molding of mankind, that makes him ſowre of ſorrow, than riſing, that might dilate his heart with delight: and therefore wee bewray our love more by griefe, in parting with any good, than joy in partaking: *Nativum vitium eſt humanæ mentis*, ſaith *Salvian*, *ea deſiderare quæ deſunt*: And *Clemens* complaines, The heaven ſpreads his armes round about us, as it were offering love and embraces, but wee dote upon gold, which is not onely pale, becauſe afraid of ſo many

ὅλος οὐρανὸς ἀγκάλας διδοὺς, τὸν κεκρυμμένον χρυσὸν ζητεῖτε.

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many that lye in wait for it, as he ſaid; but hath alſo hid it ſelfe in the bowels of the earth, as it were to ſhun our light, and yet wee dote and delve for it: this is a game that our love often playes at, *Them that love it, it ſhuns, and them that love it not, it followes:* as it is obſerved of the ſhadow, and applyed to honour, follow it, it will run away, run away, and it will follow you: Love, like the Parthian, caſts his darts; and wounds flying: ſome colours are moſt lovely afar off, and all favours when we want them. This is an Epidemicall diſeaſe of mankind; wee take notice of the price of any good, *carendo magis quam fruendo:* Fulneſſe is the moſt deadly poyſon of thankfulneſſe, and want the moſt ſoveraigne preſervative againſt wantonneſſe: contraries are the beſt commentaries upon one another, and their mutuall oppoſition the beſt expoſition; the thunder of the Cannon, the language of war is the beſt Rhetoricke to commend peace; the horrour of darkneſſe proves the benefit of light to be heavenly, and health is then preferred among us, when it brings letters of commendation from ſickneſſe.

χὶ φεύγει διώκοντα, χὶ διώκει φεύγοντα.

3 This may appeare more fully in the nature of this Abſence; for the conſolations of Chriſt his preſence are much inhanſed by the deſolation ſhee finds in his abſence; for if the Stoicks accounted vertue their *horne of plentie*, as *Plutarch* tels us; if *Phidias* wrote in his

κέρας ἀμαλθείας.

Jupiters

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Jupiters finger, *All-commanding-beautifull*, pointing at his owne *Amaſius*, as *Clemens* relates; If *Rachel* mourned for her children, and would not be comforted, then tell mee whether a veile, or a penſill would beſt ſhadow out the ſorrow of that ſoule that hath loſt Chriſt, who may ſay to his Spouſe, as *Elkanah* to *Annah*, *Am not I better to thee than many children?* who is truely *the horne of plentie*, and the Ocean of beautie, as *Plato* cals God; whoſe name as God is *I am*, becauſe hee is all things to all men that they can want; who is as man the true Mannah that came from heaven, which hath all taſtes (as ſome ſay of that) that any man can wiſh; *Who is made unto us wiſdome, and righteouſneſſe, and ſanctification, and redemption*, as the Apoſtle ſpeakes? *No ſorrow of ſoule like this*, as *Nazianzene* pathetically; Or if any penſill can pourtray forth ſuch penſiveneſſe, I thinke that ſoule would looke like one that had loſt the eight beatitudes, or according to the Popiſh proverb, the ſeven joyes of our Lady.

πως τις ὄρχις χαλὸς.

κέρας ἀμαλθείας.

πως τις ὄρχις χαλὸς.

ψύχη, σοὶδὲ χὸ τίς ἐπαξιος;

If the light that is in thee be darkneſſe (ſaith our Saviour) how great is that darkneſſe? And you may gheſſe by this, how great her heavineſſe is, whoſe verie joy is turned into heavineſſe. The verie name of Chriſt is like an ointment powred forth, therefore the virgins love him. The name of Jeſus hath a thouſand treaſures of joy and comfort in it, ſaith *Chryſoſtome*;

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and is therefore uſed by *Paul* five hundred times, as ſome have reckoned. The name of a Saviour, ſaith *Bernard*, is honey in the mouth, and muſicke in the eare, and a Jubile in the heart: but ſhe cannot think upon this Chriſt, this Jeſus, this Saviour, without unſpeakable griefe, in remembrance that ſhee had him; I, ſhe had him, but by her owne default hath loſt him; as the Maid in *Scaliger* ſwooned at the ſight of a Lily, as *Baſil* wept when hee ſaw the Roſe, becauſe it brought to his mind the firſt ſin, from whence it had the prickles, which it had not while man continued in innocencie, as he thought: ſo the remembrance of Chriſt, the Roſe of Paradiſe, the Flower of delight, is full of prickles to her, *Et ai ai, flos habet inſcriptum*, as the Poet of the Hyacinth, ſince by her ſin ſhe loſt him.

Ὁταν τὸ ῥόδον ἴδω, &c.

Yea, God himſelfe, whom ſhee was wont to call by the ſweeteſt name of Father, is become her enemy, the terrours of the Almightie compaſſe her; the clouds of his brow raine *Gehennam è Cœlo*, as *Salvian* cals the fire and brimſtone that fel on Sodom: and as the Cabbaliſts note of marriage, out of the words, אישה. איש, man and woman, that if thou take out *Jod* and *He*, the letters of the name of God, there remaines nothing but אש. אש *fire, fire*, that when marriage is not in the feare of the Lord, in the knot of true Religion, there is nothing in it but the fire of contention, ſo it is betweene us and

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and God without Chriſt: and juſtly ſo, according to *Nazianzene*, That they which joy not in his onely Son, the light of his countenance, ſhould feele the heat of his indignation, as of a conſuming fire.

ὡς πᾶσι ἰδεῖν οὐ ὡς φῶς οὐκ ἐγκάειται.

Yea, all the creatures riſe up againſt her, as it were, to revenge their Maſters quarrell, they no ſooner feele the ſilver cord of their obedience broken, by which they were tyed to her in ſervice, while ſhe was tied by love to Chriſt, but they fall upon her greedily; ſhee is metamorphoſed *in formam cervi*, as *Actæon* was into the forme of a ſervant, that I may ſo allude; and many faire offers may ſhee make to ſay, ----*Dominum cognoſcite veſtrum*, as he did, before they wil acknowledge her. Part of *Ziſca's* Souldiers in Bohemia, after his death, called themſelves Orphans, in *Æneas Sylvius:* not ſo, noble Bohemians, though *Ziſca* bee dead, yet Chriſt liveth and raigneth for evermore; but ſhe is like an Orphan, indeed obnoxious to all injuries; and as *Baſil* ſaith wittily of the corne in a great dearth, *The wanton winds did whirret it on the eare in their cruell ſport:* ſo this widow Soule having loſt her huſband Chriſt, is pitifully miſ-uſed on all hands. *Artemons* ſervants in *Plutarch*, when ever hee went out carried a canopie over his head, leſt the Heaven might fall and cruſh him. And they tell of a fooliſh melancholike bird, that ſtands alway but upon one leg, leſt her own weight, though

ὁ αὐτὸς ὡς ὄρφανὸν τὴν ἀνέμων ἀκρασίαν καταλιζόμενον.

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ſhe bee verie ſmall, ſhould ſinke her into the center of the earth, holding the other over her head, leſt the heaven ſhould fall: how credible thē relation is, or the reaſon how probable, I ſay not; but this I ſay, the Spouſes feare may juſtly be as great as theirs was, and her folly would be far greater if ſhe ſhould thinke to oppoſe or interpoſe any thing that might ſave her from the wrath of heaven, the wrath of God ready to fall upon her, beſide Chriſt.

And whither now ſhall the poore Spouſe flye for ſafetie? *In Capitoliumne?* O happie, happie time, when ſhee could have gone with boldneſſe to the throne of grace, and be ſure to ſpeed of comfort there! when ſhe could have done that by religious prayer, which *Caligula* did not without ſacrilegious pride, when hee placed his owne Effigies in the Capitoll, as it were, whiſpering in *Jupiters* eare: when ſhee was ſafe in Gods lap, as *Domitian* thought himſelfe ſafe, when hee had eſcaped the ſearch of *Vitellius* his Souldiers, and therefore in that verie place where he had laine hid, built a temple, *Jovi Cuſtodi*, where he dedicated the image of *Jupiter* holding himſelfe in his boſome, as yee have it in *Tacitus*: but now the ſtars of heaven, which ſhe was wont to behold like ſo many eyes of providence (as *Arion* in *Plutarch* meditated, when being caſt over-boord by the cruell Mariners, he rode to ſhore upon the Dolphins backe) watching over her for good,

appeare

appeare like ſo many Armies of that great Lord of Hoſts whom ſhe hath offended, *fighting* againſt her in their courſe, as they did againſt *Siſera*.

But whither then ſhall ſhe go? *Domumne?* O bleſſed, thrice bleſſed ſoules, that need ſeeke no further for heaven, than within their owne boſomes! where the peace of a good conſcience, and the joy of the Holy Ghoſt, make better muſicke than the ſuppoſed harmony of the Spheares: the more unhappie ſhe that hath loſt ſo great a Jewell. *Malas uxores qui habent*, ſaith *Auſtin*, Thoſe that have ſhrewiſh wives care not for keeping home, and thoſe that have evill conſciences, I may ſay ſhrewiſh conſciences, care not for converſing with them, *ne peccatorum litibus evertantur*, as he applyes it: the Spouſes conſcience was wont to bee like *Ahimaaz*, as *David* ſaid of him, a good man, and brings good tidings: but now like the Blackmore *Cuſhi*, her viſage and meſſage are both of a colour, ſad and dolefull. She could have anſwered the Law, when he quarrelled with her, *Uxori lis non intenditur*, according to the Law Maxime, Goe ſue my huſband Chriſt: and when her ſins purſued her, *Vulnera Chriſti civitates refugii*, as he ſaid: ſhe was in the Citie of God, *Cujus quodammodo aſylum eſt vera remiſſio peccatorum*, as *Auſtin* ſweetly compares it. The five wounds of Chriſt, they were her five Cities of Refuge; the Remiſſion of Sins, that

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that was her Sanctuarie: her conſcience beſprinkled with the bloud of Chriſt was pacified.

The Heathen (as *Sozomen* relates in the Tripartite hiſtorie) objected to *Conſtantine*, that he turned Chriſtian, becauſe having committed murther, the Philoſophers told him, that it could not be expiated; but the Biſhop gave him hope, that upon his repentance it might be waſht away in the bloud of Chriſt: & with this they upbraided Religion, as though the Citie of God, as *Clemens* cals the New Jeruſalem, were the Citie of the wicked, as *Philip* uſed to call one in Greece, that entertained all profligate perſons. *Impiiſſimi pariter ac ſtultiſſimi*, as *Salvian* ſpeakes of *Cain*, who objected that for a crime, that is the crowne of religion, that it can ſpeake peace to a wounded conſcience; and this vertue the Spouſe was wont to find in Chriſt, while ſhe enjoyed him; but now the Law curſes from mount Ebal, and thunders from mount Sinai and her Lord, her Lawrell is loſt; her conſcience hales and drags her into a chamber of meditation (as the Jeſuites call that where they tutor their Scholars to kill Princes) preſenting her with nothing but horrid ſhapes of helliſh fiends and hell-fire, and makes her thruſt her finger into the flames, as they uſe to deale with children, when they will needs be medling with fire.

οὐρανόπολις.

πονηρόπολις.

Now Lord, what a change is here? ſhe that was

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was, while the love of Chriſt was the Miſtreſſe in her ſoule, and all other affections her handmaids, as *Nazianzene* ſaid of Philoſophie, it is the Miſtreſſe of the affections; while faith ſhined in her, and all other graces, the daughters of faith, as *Clemens* cals them: while godlineſſe ſwayed the ſcepter, and all other vertues the companions of godlineſſe, Religion, and the vertues that ſit in the throne with it, as *Origen* ſpeakes. She that was, as they ſay of the Court of England, the map of Majeſtie, is now become, by ſhutting out Chriſt, like the world without the Sun, *Cyclops* without his eye, the body without the ſoule, and as they ſay of the Court of France, the map of confuſion. *Come now all the braveries of the world ſmiling and flattering, miſerable comforters are yee all; for as* Heraclitus *ſaid once, If the Sun were wanting, it would be night for all the ſtars: ſo when the light of Gods countenance, when Chriſt is wanting, the Spouſe finds a night of ſorrow, for all the gliſter of all worldly contentments.*

φιλοσοφία ἀπαντῶσα πᾶσιν.

ἐυσέβεια καὶ αἱ συνδεσμοι ἀυτῆς ἀρεταὶ.

To draw now to a cloſure of this point, and ſhew how the effects of his abſence lead the Spouſe to Chriſt. The enchanted Aſſe in *Lucian*, when hee came to ſee himſelfe in a looking-glaſſe, returned to his proper ſhape againe: ſo the Law of God, likened by *James* to a looking-glaſſe, preſenting her with a view of her miſerable condition, unwitches her, if I may ſo ſpeake, and makes all the charmes of

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χαλὸν ἀεὶ τῇ μνήμῃ κεντρίζεσθαι πρὸς Θεόν.

ſin of no effect. *It is alwayes good to remember God*, ſaith *Nazianzene*. The Phariſes were wont to fringe their garments with thornes, to put them in mind of God at everie ſtep; and the Philoſopher had a ball of braſſe in his hand, which if he chanced to ſleep, with the fall into a baſon awaked him to his ſtudies: ſhe needs no other thorne than thoſe pricks of conſcience, which ſhee feeles for want of Chriſt; and the loſſe of his favours rings ſuch a peale in her eares, that will not ſuffer her to ſleep long in ſin; but cals upon her, as *Peter* did upon his wife in *Euſebius*, when he went to martyrdome, *Remember Chriſt*. And how can ſhe ſleep ſecurely? *Auguſtus*, when a Knight died at Rome that was much in debt, ſent to buy his bed, conceiving there muſt needs bee ſome extraordinarie vertue in it, if hee that was ſo deep in debt could take any reſt upon it; and how can he ſleep ſecurely, who is ſo much in debt to God?

ὦ σὺ, μέμνησο τῦ Κυρίε.

παιδαγωγὸς εἰς Χριςὸν.

In a word, the diſcipline of the Law drives her to him, which is therefore called *a Schoolemaſter unto Chriſt*: for by that time ſhee hath been ſet to ſchoole to him, and learned her Chriſt-croſſe row againe, in the true method of Divinitie, whereas *Lucian* ſpeakes of his art, *Teares are the beginning of art*, and can read her letters thorow the teares ſtanding in her eyes, as children doe thorow horne, which otherwiſe they would ſooner rend than read, by

δάκρυα τὸ τῆς τέχνης προοίμιον.

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by that time ſhee is growne fit for the free ſchoole of Grace, now ſhee begins to miſſe what before ſhee prized not, and loſt: now ſhee cries out as *Nazianzene* doth in another caſe, *Loving peace, Loving peace,* and the third time, *Loving peace, where didſt thou leave us?* as if hee would recompence the want of the thing with the repetition of the name. And as the Prieſts of *Mercurie*, when they eat their figs and honey, cryed out, *Sweet is Truth:* ſo contrarily, when ſhee hath eaten the Paſchal Lamb with all thoſe ſowre herbs, ſhe cries out as they did, *Sweet is Truth.*

εἰρήνη φίλη, εἰρήνη φίλη, εἰρήνη φίλη, ποῦ ποτε ἡμᾶς ἀπέλιπας;

γλυκὺ ἡ ἀλήθεια.

γλυκὺ ἡ ἀλήθεια.

Truth is ſweet, ſaid they; Chriſt is ſweet, ſaith ſhe, which freed mee from all theſe miſeries; for when I was under his wing, love caſt out feare, and deſpaire durſt not ſo much as ſnarle at me; ſin had no ſting, and hell could do me no more hurt, than if it had been a painted fire: conſcience was a comforter, not a tormentor, and the Law had an office directive indeed, but no corrective authoritie. But I no ſooner forſooke my Sanctuarie, but I fell into this Purgatorie; I had no ſooner let goe the horns of the Altar, but I was upon the horn of the Unicorn: I thinke I ſhall remember as long as I live that it is good for me to cleave to the Lord: I will return (*Fruſtra bland tiæ veni tis ad me*, ye come too late, O ye fawning ſins, for I will returne) to my former husband, as the Prophet counſels, for then it was well

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with me: I will ſay unto him, make haſte my wellbeloved, and be like to the Roe or the Hart upon the Mountain of Spices: I will diſpatch a hundred Centuries of love letters to him, and two hundred more, and I care not much if I tell you all what I meane to write, *hoc habeat ſcriptũ tota tabella, Veni,* Come Lord Jeſus, come quickly: I will write them with the warm blood of my wounded heart, and raine a ſhower of teares upon the paper, which ſhall make it take Inke the better, as they ſay *Bernards* firſt Epiſtle was written *ſub dio* in the midſt of a great ſhower, and for that miracle deſerved precedency: My daily Litany ſhall be, O Lord make ſpeed to ſave me: and by the Churches leave Ile add the reſponſall my ſelf, O Lord make haſt to help me, for *I am ſick of Love.*

1 For *Conſolation*; I find ſuch an argument to prove the Soule immortall in an ancient Philoſopher, becauſe vices which are moſt contrary to it, as diſeaſes to the body, do not periſh it: and by the ſame reaſon I think this truth affords a good teſtimony of the immortality of grace, ſince the ſin of Man and the abſence of God, the moſt deadly poiſon of it through Gods goodneſſe is an wholſom potion. I deny not but Saints of themſelves as glaſſes may fall and break if they fall: but as glaſſes in a wary hand, ſo Saints in the hand of God, ſhall neither break nor fall: Yea though

though Saints may ſeem ſometime to be daſht againſt ſins, as glaſſes againſt ſtones, yet they *ſhall* not breake, though they fall, becauſe God holds them. A worthy Gentlewoman, an Exile for Chriſt in Queene *Maries* dayes, being perplexed in mind, doubted of her ſalvation, & in ſtrong aſſault of Satan tooke a glaſſe which ſhe threw againſt the wals, with theſe words to thoſe that conferred with her, *As ſure as this glaſſe ſhall now be broken, ſo ſure ſhall I bee damned.* I doubt not but now ſhee is a Saint in Heaven: but yet ſhe ſaid true; for the glaſſe, rather than it would preſent her with the falſe face of a reprobate, which was an elect veſſell, durſt not breake, but remains ſtill as a looking-glaſſe to all Chriſtians, wherein they may behold intuitively their owne weakneſſe, and the goodneſſe of the Lord.

If any yet may thinke that this truth is but chymically deſtilled out of this Text, as they ſay they can fetch oyle out of flint, becauſe I ſaid that Chriſt was abſent, that the Spouſe had loſt him, and no grace without Chriſt, ſaith the Divine; as the Naturaliſts ſay, No gold without the Sun. I anſwer: the light of the Sun is many times intercepted in a cloud, who yet ſheds abroad his vivificall influence: ſo the faithfull may ſometime loſe the light of Gods countenance, or rather *Florem lucis*, as *Tertullian* elegantly, the luſter, not the light; but his influence is never denied, which pro-

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duceth this divine love even then when hee ſeemes abſent. And as that barbarous nation (as *Ludovicus Vives* upon *Auſtin* tels the ſtorie) impriſoned, condemned, executed and ript an aſſe to recover the moon out of him, which they ſuppoſed he had ſwallowed, becauſe they ſaw him drink at the water where the Moon appeared by reflexion, and immediately upon that ſhee being wrapt in a cloud, they miſſed her: ſo though ſimple men think the grace of God is quite extinct, when ſome cloud of ſin robs a Chriſtian of the comfortable light of it, and are frighted, as the Ancient were with theſe Eclipſes, yet hee that knowes the cauſe is nothing troubled, but expects the return with patience.

Plainly the Spouſe in this caſe hath his preſence of grace, and is united to him becauſe ſhe loves him; for, *Amor eſt affectus unionis*, as *Scaliger* defines it: but ſhe feels not his love to her, and therefore wants his preſence of joy; for, *Gaudium eſt effectus viſionis*, as the Schoole determins; ſhe enjoyes him, but ſhee doth not joy in him; ſhe is *in Cœlo*, but not *in Paradiſo*, as *Aquinas* diſtinguiſhes upon the twelfth Chapter of the ſecond Epiſtle to the Corinthians, in the ſoundneſſe of faith, but not in the ſweetneſſe of feeling; ſhee fares as one at a funerall feaſt, where there is much meat, but no cheer: and as *Lucian* ſaid χαῖρε in his ſalutation, when hee ſhould have ſaid

χαῖρε,

χαῖρε, *All haile*, for which hee writes an Apologie: ſo Chriſt ſaid to her ὑγίαινε, *Bee whole*, hee made her whole; but he did not ſay χαῖρε: and therefore, as though Salvation and Grace were but a ſullen thing without her companion Joy, as though hee had miſtaken the watch-word between them, ſhee doubteth it is not he: and as in the paſſion of Chriſt, the beaticall viſion was ſuſpended perhaps, but without doubt the Hypoſtaticall Union was not diſſolved: ſo here between Chriſt and his Spouſe, the conjugall knot remains indiſſoluble, though the comfortable intercourſe of ſome mutuall offices be for a ſeaſon interrupted.

Yea, ſo far is this from killing grace, that it kindles it rather: a father walking with his little ſon, ſuppoſe in the Citie, when he perceives him gaze up & down & wander from him, may withdraw himſelfe behind ſome pillar ſuppoſe, not meaning to loſe him, but to make him cry and ſeeke for him, and keep cloſer to him afterward; ſo doth our heavenly Father with us, he withdrawes himſelfe to make us cry after him, and ſuch childrens cries are marriage muſick, as we ſay. *Arceſilaus* in *Plutarch* viſiting his ſick friend, and perceiving his neceſſitie that he wanted, and yet his modeſtie that hee was aſhamed to aſk, that hee might ſatisfie the one, and yet ſalve the other, ſecretly conveyed money under his pillow, which his friend finding, after hee was gone, was wont to ſay,

Arceſilaus

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Ἀρχεσιλάου τοῦτο τὸ κλέμμα.

Arceſilaus ſtole this: ſo when Chriſt ſteales himſelfe from his Spouſe, Ἀρχεσιλάου τοῦτο τὸ κλέμμα, this is but like *Arceſilaus* his ſtealth, hee ſteales grace into her, and makes her richer than before. A little jarring among friends makes the muſick ſweeter, according to that of *Auſtin*, *Rariſſima diſſentione condiri conſenſiones plurimas:* And as *Agatho* in *Ælian* told the King, that wondred why hee was ſo harſh to his lover; My roughneſſe, ſaid he, is but like that of the file, or whetſtone, to make his affection brighter and ſharper; ſo is Gods, who is *goodneſſe it ſelfe* towards us.

Αὐτοχαδὲς.

And this is the tenour of all Gods proceedings with his ſervants, *mercie and truth are met together, righteouſneſſe and peace have kiſſed each other:* comforts and chaſtiſements, joy and ſorrow make checker-work in our life, as they uſe to ſay: ſorrow beſprinkles our eyes with tears, and joy wipes them off again: as *Lorinus* the Jeſuit fables of ſtrange graſhoppers that depopulated England, which had written upon one wing *Ira* in black letters, upon the other *Dei* in golden: ſo Gods children are puniſhed indeed, that is black; but by God in much mercie, that is golden: and as the Greek Epigram hath it of the ſilver axe the enſigne of Juſtice,

Ἡ μὲν ἀλιτροσύνης πέλεκων φαέσσι δικάζει,
Ἡ δὲ σαοφροσύνης, ἄρμῳ & αἰμὶ μόνον.

That Sword that cuts the bad in twain,
The good doth wound, and heal again.

The wicked, they are wounded with puniſh-

ments,

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ments, the axe of Gods revenging juſtice, the godly are cured with his chaſtiſements, being but as ſilver, or as gold reſtorative; when hee deals with them he whets his ſword with *love*, as *Evagrius* ſpeaks, and as it is in the Lyrick, His warlike club is made of Olive wood, as they ſay *Hercules* was, *and he wears his ſword of juſtice in a bough of Myrtle dedicated to love:* Thus it is with the Spouſe here; the abſence of Chriſt is both an extinguiſher of ſin by Gods juſtice, and by his mercie an incentive of grace, for now ſhe profeſſeth ſhee is ſick of love.

φιλανθρωπία.

ἐν μύρτῳ κλάδῳ τὸ ξίφος φορήσω ὥσπερ Ἡρακλῆς ὁ ἀρμόδιος καὶ φιλανθρωπότατος.

2 Exhortation: That which the Bernardine Monks fondly conceited, that the Sun ſhone onely into their Cell, taken of the Sun of righteouſneſſe, is true of the Chriſtian: yet not ſo, as *Tully* ſaith of Syracuſe in Sicily, and as they ſay of Rhodes, that not one day paſſeth, in which the Sun ſhines not cleerly on them: *Incipientibus adhuc interſcinditur lætitia, ſapienti vero contexitur gaudium*, ſaith *Seneca*. This valley of teares is full of clouds, and it is the privilege of Jeruſalem that is above, that it is above them: our love is full of *bitter-ſweet*, our joy but *a merry tear*, & all our ſons may be entitled *Sorrowfull triumphers*; and this varietie depends upon the preſence or abſence of Chriſt: *Viri radiis coruſcant mulieres*, ſaith the Lawyer: I am ſure the beams of Chriſt are the beautie of a Chriſtian,

γλυκύπικρον. μεγαλοψύχευον. θρίαμβοι ἐπιμελόμενοι.

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that makes his face to ſhine: while the Bridegroom is with them, the children of the marriage chamber cannot faſt; but when he is taken from them, it is with them as it is with women.

You have ſeen a Lark upon a ſun-ſhine day, mounting and ſinging, not to the Sun, as *Cardan* tels us of ſtrange flowers, that make ſtrange hymnes to the Moon; but as *Clemens Alexandrinus* ſpeaks of that Quire of Graſhoppers, one of which leapt upon the Muſitians harp, and ſupplyed the want of a ſtring which chanced to crack in the midſt of his ſong, *A ſong of thanksgiving, as it were, to him that gave her the Art of ſinging*; and ſo ſhee climbs aloft with her prettie note, in which ſhee hath no Peer, peering and peering, as though ſhee would peer into the ſecrets of Heaven: but when you have long expected what newes ſhe ſhould bring from thence, you have ſeen her on a ſudden fall ſilently to the earth again. Mee thinks thoſe pulpit diſcourſes flie like the Lark, and fall like the Lark, which in the contemplative part ſing ſweetly; but when they deſcend to the practicall, to application, chop up all in a word. And I wiſh that all the ſweet Singers of Iſrael were ſkilled in both parts, their Sermons ſo compounded ſhould be like the Vines in *Pliny*, which good huſbands plant together, becauſe the one is fruitfull above and barren beneath; the other fruitful beneath, but

τῷ Θεῷ τῷ πεποιηκότι αὐτὸ τοῦτο ᾠδὴν.

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but barren above, that in the whole there may bee no part bare or barren: give mee leave therefore, having ſhewed the grounds why the Spouſes love is ſo vehement while he is abſent, to build upon them ſome practicall obſervations.

When their huſbands are from home, who excuſe their ſimple fare to ſtrangers, if any chance to come: You muſt not look for any good cheer, the good man is from home: let Saints then know thus much, leſt they bee ſecure, though they ſhall not dye of ſin, yet they may be ſick of love. And therefore,

1 If you enjoy him, as *Juſtin* Martyr ſpeaks, *wear him in your boſom*, as a flower of delight: *in your lap* rather, as *Clemens* counſels, for he is a whole Paradiſe of delight: *Shee is aſhamed with a good ſhame*, as *Nazianzen* ſaith of his ſiſter *Gorgonia*, there is an holy impudence, as there is an holy kiſſe: kiſſe him, as ſhe did his image, and let him not depart; Tie thy ſoule to him by faith, that I may uſe *Auſtins* phraſe of his mother *Monica*, deck it with all precious graces, *Serico probitatis, byſſino ſanctitatis, purpura pudicitiæ*, as *Tertullian* adviſeth his matron: bind him, ſpare not, but bind him with the bonds of humble obedience and entire love: *For truly, truly, love alone overpowreth all power*, ſaith *Chryſoſtome*. Above all, provoke him not by any ſin. When *Pompey* could not keep his Souldiers in the camp by perſwaſion

ἐνσφιγξάτω.

ἐγκολπίσατε.

καλλὼ αἰδοῦς αἰδοῦς.

ὄντως γὰρ ὄντως πάντων τυραννίδος κρείττων ἡ ἀγάπη τυραννικωτέρα.

ſion, hee caſt himſelf all along in the narrow paſſage that lead out of it, and then bid them, Goe if you will, but you ſhall firſt trample upon your Generall; and this overcame them. Everie ſin makes Gods head ake, as the Rabbins were wont to tell their Scholars, to ſcare them: nay more, wee cannot goe to commit ſin, but you muſt firſt trample upon the precious bloud of Chriſt: our ſins crucifie him rather than *Pilate*, crown him with thorns rather than the Souldiers: wemuſt arraigne our ſins for his death, unleſſe wee will bee like the fooliſh Athenians, who when they killed an Oxe, an innocent creature in ſacrifice, acquitted the Prieſt, but condemned the Sword that gave the deadly ſtroake of murder, as *Ælian* hath it: but if thou bee overtaken with any, then let thy faith, be it but in the leaſt degree, be *like a grain of Muſtard-ſeed*, as our Saviour compares it: *As a grain of Muſtard-ſeed profitably biting the ſoul*, as *Clemens* gloſſes: as the word *Muſtard-ſeed* hath his etymon from weeping; ſo let faith, procuring weeping, till thou find him reconciled: that which wee find in the Civill Law, *ſanatibus idem juris quod fortibus eſto*, is true in the Royall Law of God. True repentance reſtores us to all the priviledges that we enjoy in innocencie.

ὡς κόκκῳ σινάπεως ὠφελίμως ἐπιδάκνουσα τ ψυχῇ. σίνηπι.

2 If you perceive him going, ſay to him as *David* doth, *O turn not away thy face from me, O Lord: O quam ſe fixit in illa petitione!* ſaith *Auſtin*

ſtin upon the place. O turn not away thy face from me, ô Lord; goe to him, take him by the hand, and conteſt with him, *Mene fugis? per ego has lachrymas:* let Papiſts number their beads, that give their prayers to God by tale, not by zeale, but let Saints tell their tears till they bee without number. Pearls in dreams betoken tears, ſaith *Cardan*, and tears in watching and prayer bee true pearls: fall down at his feet, and melt thy ſoul out at thine eyes, and faſten him in his place therewith, as Artificers uſe to faſten marble ſtatues upon their baſe with molten lead: he that hath eyes and weeps not in this caſe is but an Idol-Chriſtian, as a worthy Divine alluded to that in the Pſalme.

3 If that fall to bee thy caſe, which is the Spouſes here, if Chriſt be gone: be not impatient in longing for another, as the women by Tartary, that marrie if their huſbands bee out but twentie dayes, and again be impatient for him, think everie day a thouſand yeares till thou haſt brought him back into thy mothers houſe: *I will not come into the tabernacle of my houſe, nor goe up into my bed, I will not give ſleep to mine eyes, nor ſlumber to mine eyelids, untill I find out a place for the Lord, and habitation for the mightie God of Jacob*; untill I have made my ſoule a temple for my Saviour, to dwell and delight in. Sweetly *Bernard* upon thoſe words of our Saviour; *Yet a little, and*

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yee ſhall ſee me again; a little, and yee ſhall not ſee me. O modicum (ſaith he) *ô modicum, ô modicum longum, pie Domine, modicum illud vocas*, &c. Doeſt thou call that a little that ſhall not ſee thee? The fooliſh fellow that turned *modicum vini*, in *Timothy*, into *modium*, thoght he had done well; but the Father thought no meaſure would hold this. Say with *David*, *How long, Lord, for ever, for ever?* Perhaps it was no long time, but hee thought it ſo long, that all time was too little to expreſſe his longing, but eternitie. Seek him in his Word, in his Sacraments, in his Ordinances. Let the world ſay thou art mad, as *Plato* notes they uſe to doe in this caſe of divine love: ſo long as Chriſt be that λίθος σώφρων, as the Philoſopher hath it, *the Sober ſtone* by the bank of Mæander, which caſt into ones boſom, would make him mad. So long as thy madneſſe be but of that kind that *Rhodiginus* tels of, which makes thoſe that have it turn all ſtones, and thee *omnem movere lapidem*, uſe all means that thou mayeſt be joyned to Chriſt the Corner-ſtone. Seek him in his Temple (when Chriſt was loſt in the Goſpell, his mother found him in the Temple among the Doctors) and reject not the ſweet allurements of his Spirit.

Seek him by prayer and repentant tears, *Eliquabatur veritas tua in cor meum, & currebant lachrymæ, & bene erat mihi cum illis*, ſaid *Auſtin* in a like caſe, The tears ran, but whither

ſhall

ſhall thoſe tears run? Let them run, and tell a pitifull tale to him in thy behalfe, *Tu nunc Carthaginis altæ*, &c. O thou fairer than the children of men, thou ſitteſt upon the circle of the heavens, and feedeſt among the Lilies, and delighteſt thy ſelf in triumphs among thy companions, thy holy Saints and Angels; but thy poore Spouſe below, behold how ſhe weeps and wrings her hands, and will not be comforted, becauſe thou haſt forſaken her, and careſt thou not that ſhe periſheth?

At home mine husband I doe lack:
Iynx *make ſpeed, and bring him back.*

Ἰυγξ ἴλκε τὸν πόθον ἐμὸν πρὸ δώμα τὸ ἄνδρα.

And to end this, ſend all thy fellow Saints in Ambaſſages to him, as the Spouſe doth here; *I charge you, ô yee daughters of Jeruſalem, if yee find my welbeloved, tell him that I am ſick of love.*

3 For inſtruction hence we learn, whence the cold entertainment of the Goſpell among us proceeds: Plentie, Gods plentie makes grain cheap and grace too; the Miniſter, which is Gods husband-man, to whom he lets out his Vine, or Chriſt, *the good husband-man*, as *John* cals him, can hardly live of it. Gods bleſſings are no favours with us, as a worthy Divine ſaith wittily, That the Papiſts miracles are no wonders. It is a principle in Law, *Nullum tempus occurrit Regi:* yet having been in poſſeſſion of them above theſe fiftie years, we plead preſcription, as though wee were Proprietaries and not Depoſitaries any longer, and

ὁ καλὸς γεωργὸς.

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and would not be beholding to God for them. When pearls grew common at Rome, they ware them on their ſhooes, *Uniones emergere de luto cupiunt*, ſaid *Tertullian*; They had much adoe to peep up and ſave themſelves out of the dirt. *Lucian* being a School-maſter in a great mans houſe, ſaw very good cheer often at the entertainment of ſtrangers, but when any good diſh came to his end of the table, the Servitors would take it off preſently, and whiſper him in the ear, σὺ γὰρ ἡμέτερος εἶ, *Thou are at home*. And wee ſee commonly the good man of the houſe is ſet at the bottom of the table, if any ſtrangers be preſent, and the reaſon is, he is at home; σὺ γὰρ ἡμέτερος εἶ, *Thou art alway with me*, ſaid the father in the Parable to the elder ſon. So it is with Chriſt, when wee enjoy him freely, we are bold with him, as one that is at home; wee wear him at our feet, as the Romans did, or rather we trample him under our feet, as the ſwine doe the pearls in the Goſpell. If God would grant a Monopoly of his grace to ſome one, it is like hee might ſell them at his own price; but now Salvation and heaven are daily offered, if we ſhould be aſkt, as *Clemens* puts the queſtion. *What would you give for them, if they were to be bought?* (as *Simon Magus* thought the gift of the Holy Ghoſt was) we ſhould find many that would not give their part in Paris, with the Cardinall, for their part in Paradiſe; and perhaps there would not be

πόσου ἂν ἠγορασθήτε, &c.

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be ſo much ſimonie for ſpirituall life, as they ſay there is for ſpirituall livings.

For are there not ſome among us, who think their prophaneneſſe would not be plain enough, except it were in proprietie againſt the letter of the Word, which ſaith, *Quench not the Spirit*, which they doe with quaffing? It was a capitall crime in *Tiberius* his dayes, to have carried the image of *Auguſtus* upon a ring, or coin, into any ſordid place, as *Suetonius* writes: and what ſhall it be accounted, to carrie the image of God, engraven in our ſouls, into everie baſe place? I, to deface it there; I, to make our ſelves Idols, that have eyes and ſee not, ears and hear not, feet and goe not, as *Baſil* compares the drunken man: if there were any ſuch in this aſſembly, I would ſay unto him, *Shew thou the light, that putteſt out the light of nature.* Doeſt thou ſuffer drunkennes, which is, as *Baſil* cals it, *a ſelf-choſen devill*, to poſſeſſe the Temple which is dedicated to the Holy Spirit; that *ſelf-law-giving God ſet up in the conſcience*, as it is in *Juſtin* Martyr. Doeſt thou quench the heat of this divine love with theſe waters of bitterneſſe? I would counſell them, as *Baſil* doth his Auditours in time of a great drought, when the heaven was braſſe above, and the earth iron beneath, *Weep, that thou mayeſt receive the dew of heaven* falling upon thy heart and ſoftening it; weep, that the tears of thy repentance may waſh off the filth

σὺ δὲτὴ λαμ-πρὸν φῶς, ἀπο-σβέννυς γάνυς πίνεις αὐθαίρετος δαίμων.

αὐτόνομο Θεὸς ἐν συνει-δήσει πεπηχι-σμένον.

Σκέπτεσθε δάκρυον ἵνα ὄμβρον λάβῃς.

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of thy drunkenneſſe, ſince by the filth of thy drunkenneſſe thou haſt waſht off the water of Baptiſm, and that as wretchedly, as *Valentinian* did the conſecrated water worthily, when comming to an heathen temple, where *Julian* the Prieſt ſprinkled him among the reſt, and not content with that, cut off that part of his garment which it had touched: then I will ſay to you in the words of the Pſalmiſt, Thogh yee have lain among pots, yet ſhall yee bee as the wings of a Dove covered with ſilver, and her feathers with yellow gold.

Again, are there not ſome among us that under-value the work of Grace, and bolſter up the bond-woman *Hagar*, *Servum arbitrium*, as *Luther* rightly called it, againſt her miſtreſſe *Sarah*, the free Grace of God. The acclamation at the founding of the Temple in *Zachary*, was Grace, Grace, not Merit, Merit, as the rough Pelagian; nor Merit and Grace, nor Grace and Merit, nor Merit at all, nor Free-will neither, but all Grace, Grace. And this is moſt true in the founding of the ſpirituall Temple: our heart is as barren of any good, as they report the Ile of Pathmos is, where nothing wil grow, but on earth that is brought from other places. And the Apoſtle *Paul*, *tanquam filius gratiæ*, as our learned *Bradwardine* ſpeaks of him, as if he were the ſon of Grace, is every where commending Grace his mother: the more ungracious childrē they, that in theſe dayes

dayes of Grace, turn the Grace of God into wantonneſſe, & puffe up proud fleſh with ſwelling words of vanitie, detracting in the mean time from the work of God; as though a mans converſion were a verie ſmall thing, as *Clemens Alexandrinus* cites it out of *Plato*, *The turning of aſhell, rather than the turning of a ſoul.* But as he in *Plutarch*, when he had tried to raiſe a dead man, and make him ſtand upon his feet, and ſaw it would not doe, cried out, *There muſt be ſomething within:* So beſide the outward preaching, there muſt bee the Spirit within, *Intimus Magiſter*, as *Auſtin* cals him, to make a man that is dead in ſins and treſpaſſes, to ſtand upon his feet, to walk in the way of Gods Commandements. The Cock crowed, I, and Jeſus lookt upon *Peter* before hee went out and wept bitterly. As the ſaying is in the cure of the Kings Evill, *Tangit te Rex, ſanat te Deus*; the Miniſter touches, but God turns the heart: the Miniſters they have *Poteſtatem clavis*, the power of the keyes, but the Spirit hath *Claves poteſtatis*, the keyes of power, by which the heart of man is opened to entertain the word of God.

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ὀστράκου περιστροφὴν οὐ ψυχῆς μεταβολήν.

νὴ Δία, ἔνδον τι εἶναι δεῖ.

To end this, are there not many among us that begin to loath the heavenly Mannah the word of God? which of us almoſt will run as *Zacheus* did in the Goſpell, and climb up the fig-tree to have a ſight of Chriſt? That will take pains, and croud, and ſweat to hear a good

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Sermon, according to that in Geneſis, *In the ſweat of thy browes ſhalt thou eat thy bread*, which *Auſtin* applyes to ſpirituall food? Few alas, verie few; one, two, three, I might ſoon have told them: many labor in jeſt, and ſtarve in earneſt; or if we climb up the fig-tree, it is but for fig-leaves of excuſes to hide our ſhame, when wee will not heal our ſin. Our Saviour may meet with many ſuch barren fig-trees as he did, but few bear ſuch fruit as *Zachem* was. Shall I tell you the reaſon? may not I compare our Sion with Sodom? but I think our diſeaſe is like theirs, fulneſſe of bread. Which of us entertains the divine light of the Goſpell, as the Satyr did, with kiſſing; or, as *Clemens* counſels, with bleſſing, ſay, χαῖρε φως, as ſaid he: but our fore-fathers, freed from the darkneſſe of Poperie, how often did they ſay, ὦ χαῖρε φως, *Welcome ſweet light*, a thouſand welcomes; and upon condition that they might kiſſe the fire, as the Satyr did, they were not afraid to burn their lips (and their whole bodies too) as the Satyr did. Which of us almoſt riſeth once in a year on purpoſe to behold the Sun-riſing, & congratulate his return into our Horizon? except it be on Eaſter day perhaps to ſee him dance. But the poor Northern nations in *Strabo*, that want him for ſome moneths together, when the term of his return approches, climb up into the higheſt mountains, and long as much for his comming, as the poor Lazars did

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did at the pool of Bethesda, for the descending of the Angell; he that spied first, was accounted *the best, and most beloved of God*, they chose him King, almost as the Tyrians did *Strato*.

χρὰπς & χὴ θεοφιλέςατ&.

It was a drunken man, that when the Moon shined in at the window, would needs have the candle put out; and I think none that is sober would wish the divine light extinguished: but though they curse the Sun setting, as that Nation did, yet they care not for the Sun-shine, it makes their head ake, as it did *Jonas*; and therfore they are angrie, and scold with God, as *Jonas* did, they had rather sit in the shadow of death. And wee may say to them, as *Demosthenes* said to him, that objected that his speeches smelt of a candle, *I know my candle stands in your light*, the man being suspected for a theefe. It is true, it is true, everie one commends the Word, and think that they love it; but it is with Truth, as it was with holy water (I find the comparison in *Melanchthon*) everie one praised it, and thought it had some rare vertue in it, but offer to sprinkle them with it, they shut their eyes, and turn away their faces. Propheſie not against Israel, and drop not against the house of *Isaac*, as *Amaziah* the Priest said to the Prophet *Amos*; not a drop of your holy water, not I, I thank you: we are like those in *Clemens*, *who thought truth to be cruelties*: wee think truth hath teeth, as wee think right is rigour, to be sober is to be

οἶδα ὅτι λύπω σι λυχνον χαίων.

οὐτοι ἀλήθειαν ἀπλώσεων.

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ſowre, and the power of Religion is Puritaniſme.

I had almoſt ſaid as the Spouſe doth, *Fly away, my beloved,* (ſo the Old Tranſlation hath it) *fly away, and be like to the Roe, or the young Hart upon the mountains of ſpices:* Drie thoſe ſilver bottles of milk, the breaſts of thy Church, the Univerſities; ſend a famin of thy Word, the bread of life; ſhut up thy Temple doors, and proclaim war againſt us (the Temple of *Janus* opened, but the Temple of *Jeſus* ſhut, proclaims the greateſt war) *War without preaching,* that I may allude to the Greek phraſe ſignifying both a Preacher & an Ambaſſador: wee ſhall then perhaps ſay with *David* in his baniſhment, *O how amiable are thy tabernacles, ô Lord of Hoſts! One thing have I deſired of the Lord, that I will ſeek after, that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beautie of the Lord, and to enquire in his Temple: bleſſed are they that may dwell in thy houſe:* yea, the verie Sparrows and Swallows, that they have their neſts ſo neer thy Altars, ô God. O that I had the wings of a Dove, that I might flie among thoſe bleſſed birds: I would rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſſe: for a day in thy Courts is better than a thouſand. *Unus dies inſtar immortalitatis,* as *Tully* ſaid of the day of his return. My ſoul thirſteth for God, even for the living God; when

ἀκήρυκτον πόλεμον.

when ſhall I come and appear before God? and as the Spouſe here, *I charge you, ô yee daughters of Jeruſalem, if yee find my welbeloved, tell him, that I am ſick of love.*

And thus much of the firſt circumſtance, the Abſence of her Beloved. I come now to the ſecond, her owne affliction. There is a Vine called *Aurea*, the golden Vine, in *Pliny*, which becauſe it feels no injurie of wind or weather, is ſaid to bee exempt from the juriſdiction of heaven. The Church of God is a vine in Scripture, and if any other, this golden Vine, and yet that is not exempt from the juriſdiction of heaven, but expoſed to a thouſand injuries. The Proteſtants in France had a Church which they called Paradiſe, in the Continuation of *Sleidan:* bleſſed ſouls, they thought the Church of God the only Paradiſe; and I wiſh this place, which ſome unwiſe would make the tree of knowledge, might be the tree of life in the midſt of the garden, and bear ſuch royall fruit, that while you were at Church, you might think your ſelves in Paradiſe: but that Church was razed in the civill wars, and mourning France may tell merry England, ſorrowfull France may tell ſecure England thus much: Gods children muſt not look for any Paradiſe upon earth, that Vine muſt not think it grows in Paradiſe.

It was once obſerved, that in the overthrow of Rome, only the *Baſilicæ Chriſtianorum* were left

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left ſtanding; but for the moſt part that which was objected to the heathen Gods, that their temple & ſtatues were moſt often touched with thunder, is true of the God of Heaven, according to that of *Clemens Alexandrinus*, *His children are not neer him, unleſſe they be within the reach of the rod:* his Scholars ſit about him, as *Marie* at the feet of Chriſt, weeping; or as *Auguſtus* ſaid he did, when he ſate between his two friends, *Virgil* and *Horace*, both of a ſad conſtitution, *inter ſuſpiria & lachrymas*, between ſighing and weeping, being alway digeſting, or expecting ſome whipping cheer. And this is the Spouſes caſe, for if you pleaſe to view her picture in the verſe before my text, you may ſuppoſe her ſighing; and let no man think that a ſigne it will clear up; nay, you may wiſh her weeping, ſo that were the worſt; for if that ſeem a great matter in your eyes, you ſhall behold her bleeding: for the watch-men that went about the Citie found me, they ſmote me and wounded me, the keepers of the wall took away my vail from me.

ἔγγυς Θεοῦ πληγῆς μαστίγων.

But perhaps this is not ſtrange; for, as the ſaying is, *Viti non eſt luxuriandum*, If the Vine grow wanton once, it will ſoon grow wild; and therfore it muſt bee kept under with the pruning knife: but this is ſtrange, according to the Greek proverb, *That the ſtake ſhould deceive the ſtack:* that thoſe that ſhould ſupport this Vine ſhould ſupplant it, thoſe that ſhould

ἡ κάρυξ τὴν ἄμπελον.

ſhould underprop it, ſhould undermine it, the dreſſers ſhould be the deſtroyers, thoſe who ſhould cure her wounds, ſhould wound their own cures, this is ſtrange; but this is true, the watch-men that went about the Citie found me, they ſmote me, and wounded me, the keepers of the wall took away my veil from mee: I ſay no more to theſe men but thus, *Si ego Alexander eſſem*, if I ſtood upon the watch-tower of Iſrael, if I were keeper, and ſhould meet a poor ſoul wandring from pariſh to pariſh, from Sermon to Sermon, to find her welbeloved, I durſt not wound her. But what ſaid the woolf in *Plutarch*, when hee ſaw the Shepherds kill a lamb and eat it; The Shepherd may play the Butcher, and no hurt done, *At ſi ego feciſſem*, but if the woolf be but of the ſame trade, hee is ſure to bee rated and baited with an hundred curſt and biting epithets: You may ſee what it is to have an ill name, if I were but called the Vicar of Chriſt, though I drew millions of ſouls into hell after me, who ſhall ſay, What doeſt thou?

But perhaps this is not ſtrange neither, for there are unconſcionable Lawyers, like buſhes as they compare them, which rob the ſheep of their fleece, that fly to them for ſhelter from a ſtorm, and think they may doe this by Law too, and it may be as he complained once, that great theeves ſit upon the Bench, when pettie theeves are hanged. There are unſkilfull Phy-

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ſitians, that have licence to practiſe, who may be defined to be ſuch as may kill by authoritie, and aſk a fee for their pains too: and are there not as great enemies to the Church as any, which ſhould be called, and would be counted Patrons? Was not the Rod of *Aaron* ſomtime turned into a Serpent? And did not *Claudius Taurinenſis* ſay of ſome of his time, *Pictos agnos adorant, vivos devorant*; They worſhip the dead Saints in a cold profeſſion, while they worrie the living in a cruell perſecution. And *Luther* ſpeaking of the Romiſh Clergie, ſets a *Probatum eſt* upon a moſt deſperate concluſion, *Nunquam periclitatur Religio, niſi inter Reverendiſſimos:* Well then, we will not account this a ſtrange thing, as *Peter* ſpeaks, though if the Bramble had been the King of trees, the Vine could not have met with worſe uſage: but is not this ſtrange, that notwithſtanding all theſe injuries, comming ſo unkindly and uncouthly as they doe, yet this Vine rather buds than bleeds, the love of the Spouſe is not killed, but kindled rather. As *Crates* dealt with the fair virgin that was in love with him for his learning, and would needs marry him, to diſcourage her, he ſhewed her his crook back, and this is your husband ſaid he: his ſtaffe and ſcrip, and this is your dowry, if you like upon theſe conditions: ſo ſaies *Chriſt, if any will be my diſciple, let him take up his croſſe and follow me*; If any Soul ſhall like of Chriſt for a ſuter

ſuter, I muſt tell her the croſſe is like to bee the joyncture; but as that Maid perſiſted in her love for ought that hee could ſay, ſo the Spouſe, for ought that theſe can doe, profeſſeth ſhe is ſick of love, *I charge you*, &c. SERM. 2.

The point I mean to proſecute, you may take in theſe few words, *Affliction is an incentive of divine affection.* This is the nature of divine love, like the Sun beams, whoſe heat kindly entertained in the liquid aire is but dilute, but churliſhly reflected by ſome ſolid wall is doubled, as though in diſdain it encreaſed the heat of nature, with the heat of paſſion; like the ſtream of a river, which being checked in the free courſe, by ſome croſſe dam, never leaves ſwelling and ſtruggling with it, till it hath got upon it, and ſo ſetting his foot in the neck, leaps down into the former channell, not without ſome ſound of triumph, and rejoyceth like a Gyant to run his race: and this is the condition of the faithfull, like Cummin, which (they ſay) thrives beſt, when it is ſowen with curſing; like that plant in *Nazianzene*, that grows with cutting, *Being cut it flouriſheth, it contends with the axe, lives by dying, and by cutting it grows.* Like the five loaves in the Goſpell, which by a ſtrange Arithmetick, were multiplyed by diviſion, and augmented by ſubtraction. And thus the Spouſe is here, like the Vine ſpeaking to the Goat that browzes upon it, and makes it

Σάλλει τεμνόμενον καὶ σοφὸς τὸν σίδηρον ἀγωνίζεται, καὶ θανάτῳ ζῇ, καὶ τομῇ φύεται.

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κἂν με φάγῃς ἐπὶ ῥίζαν, ὅμως ὅπ καρπὸς ἐρῶ.

ſelf drunk in the bloud of the grape,

Eat me to th' root, I'll fruitfull bee
Still more and more, deſpight of thee.

as it is in the Greek Epigram; like the Ball in the Embleme, *Percuſſa ſurgo*, the harder you beat me down in affliction, the higher I ſhall bound in affection toward heavenly things: and to end (for I can bate you many in this kind which I could take, if I did affect to bee called the Maſter of Similitudes, *Artifex parabolarum*, as they called *Ezechiel*) like *Noahs* Ark, whom the waves of perſecution doe but lift neerer to heaven.

Indeed theſe watch-men when they ſtrook her, thought to have ſtruck it dead, but ſhee was in a trance, and thoſe blows ſerve as boxes on the eare to awake her: when they took her vail from her, they thought to have robbed her of her precious faith, but they enriched her; as the Sexton that went in the night to rob a woman, that had been buried the day before, with a goodly gold ring on her finger, according to her deſire, when hee had opened the coffin, and looſed the ſheet, and chafed her finger to get it off, having been but in a ſwoon before, her ſpirits returned, and ſhe revived, and lived many years after. Nor doth ſhe ſwallow her faith in ſilence, not confeſſing, as the Jews in *Joſephus* doe their gold in time of danger; nor like them in *Tertullian*, that think it enough to love God in heart, though

though they ſhew it not in act, and therefore can, *Peccare ſalva fide, & ſalva caſtitate matrimonia violare*; whom hee anſwers verie well, *Sic ergo & ipſi ſalva venia in Gehennam detrudentur, dum ſalvo metu peccant.* Nor is ſhee tongue-tied like the Antiochians, of whom *Chryſoſtome, They were like ſtones, being tongue-tied with amazing calamitie:* but like him in the Poet, *Quanquã in media jam morte tenetur, Non tamen abſtinuit:* that you may ſee in her example the truth of that in *Nazianzene, A wiſe man is ennobled by ſuffering, as cold iron is heated in the fire; and hee breaks ſilence in dangers:* excellently τεμάχιον, for ſhe that was ſullen when her welbeloved wood her, and could not find her tongue, is *not ſilent*, when the watch-men had wounded her; but her tong, that hath naturally the ſhape of a two-edged ſword, hath now alſo the ſharpneſſe of a two-edged ſword, with which ſhe cuts off all occaſion of doubting of her love and loyaltie to her Lord, in this noble profeſſion; *I charge you, ô yee daughters of Jeruſalem, if yee find my welbeloved, tell him that I am ſick of love.*

λίθοις ἐοικασιν ὥσπερ τινὶ γλωττοπιδῇ τῇ συμφορᾷ κατεχόμενοι.

χθυραιότερον ἐν τοῖς παθήμασιν τὸ φιλόσοφον, ὥσπερ ψυχρὸν σίδηρον θερμαινόμενον οὕτω πῶς καὶ χαλεπαῖς συμφοραῖς τεμάχιον.

But who ſhall areed this riddle, or tell us the meaning of this myſterie? Is it becauſe, as it is moſt elegantly ſpoken, A fine wit and a Chriſtian will make uſe of any thing? Not ſo: or is it becauſe a good man is like a ſquare, as the Philoſopher compares him, that on what ſide ſoever he lights, he ſits ſure? Nor ſo neither:

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ther: but thus it is, as *Minerva* the Patroneſſe of the Citie, though the Athenians conſulted ſimply, cauſed all things to ſucceed happily; ſo God cauſeth all things to work together for the beſt, to thoſe that love him, as the Apoſtle hath it: what, ſin? yea, even ſin: what, death? yea, even death: what, afflictions? yea, and afflictions, and all work together for the beſt, to thoſe that love God, as *Auſtin* runs diviſion upon thoſe words: hee holds proſperitie and adverſitie in chains, that they cannot hurt a Chriſtian, as the ſtatue of *Neptune* doth Scylla and Charybdis at Meſſina, with this inſcription, *Pergite ſecuræ per freta noſtra rates:* And his children have cauſe to bleſſe him, *Not only for mercies but puniſhments*, as *Chryſoſtome* ſpeaks; and this I am ſure is a privilege, which hee may want that wears a Diadem, ſaith the ſame Father in a like caſe. More particularly, Affliction is a Benefactour to heavenly affection, in three reſpects; 1 Becauſe it abaſes the lovelines of the world without, that might entice us; 2 Becauſe it abates the luſtineſſe of the fleſh within, that might incite us to folly: 3 Becauſe it abets the Spirit in his quarrell to the two former, and queſt of heavenly wiſdome: in the two firſt it is a Removing Prohibition: in the laſt it hath a Poſitive Influence: For the firſt,

μὴ μόνον ἐφ' οἷς ἐτίμησεν, ἀλλ' ἐφ' οἷς ἐπαίδευσε.

It may bee thought, that ſome have feared thoſe people that went naked to the war; but painted,

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painted, terrible; more than enemies in complete armor. I dare ſay more are afraid of adverſity, becauſe Nature paints it looking verie grim, though unable to hurt, then Proſperitie the more dangerous enemy, ſkilfull to deſtroy, like thoſe in *Ezechiel*, or as *Junius* reads it, *Artifices perditionis*, as the Hebrew *Fabri*. But as the Hiſtorian ſaith of that Emperour, *Antonini blandimenta magis timebantur quã iracundia*: So have wee more reaſon to fear the fawning of the world, than the frowning; the Match, than the Powder. Then it is moſt dangerous, when it comes, *In a garment which love makes*, as *Juſtin* Martyr ſpeaks. *Demas* forſook *Paul*; for the world imbraced him, tis like, and he imbraced the world. *Demetrius* the ſilver ſmith reſiſted *Paul*, and not ſo much perhaps for great *Diana* the goddeſſe of the Epheſians, as the little ſilver ſhrines by which the gain came in. His fellow *Alexander* the copper ſmith, did *Paul* much hurt; for ſome goodly reaſon I ſuppoſe: and in a word, when the world objects gain to godlineſſe, it is an argument made out of the Smiths forge (ſayes a Reverend Divine of ours wittily) but tis thought there be many good Scholars in Cambridge cannot anſwer it.

ἐν ἐσθῆτι ἐρωτοποιητικῇ.

Job in ſtercore cautior erat quam Adam in paradiſo, is *Auſtins* obſervation: and when a ſordid office in the ſtable, could not bring *Hormiſdas* a Noble Perſian, to revolt from Chriſt,

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Chriſt, the King thought to have bribed him with great grace in his Palace, in hope to prevaile more that way, *Jam nega fabri filium*, ſaid he: And well might he hope it; but ô generous ſpirit! ôbleſſed ſoule! that trampled upon thoſe honours, and was not aſhamed of Chriſt, becauſe he was the Son of a Carpenter, becauſe he was the Son of ſuch a Carpenter as built heaven and earth. Which of you knows not the contention of the Sun and Wind in *Plutarch*, which ſhould make the traveller lay downe his cloake firſt? The Wind came puffing and blowing, and thought to have done it without any more adoe; but the more violent Rhetorick hee uſed to perſwade him, the more the man gathered his cloak about him; but the Sun had no ſooner played upon him, *with ſilver weapons*, and pleaded a little with the ſilent Rhetorick of his ſilver beams, but he caſt it from him of his own accord, as who would bid him take it, *The Sun overcame the Wind. Auſtin* doubting whether Peace or War devoured more Citizens, determins Peace; *Pax cum bello de crudelitate certavit & vicit.* The Champions could not wring an apple out of *Milo's* hand by ſtrong hand; but a fair Maid, by fair means, got it preſently: I fear me your quick apprehenſion will anticipate me in the application, and tell mee the morall is this: The beautie of the world foils a Chriſtian more than the ſtrength, the Peace more than

ἀργυρέαις λόγχαισιν.

ὁ ἥλιος τὸν βορέαν ἐνίκησεν

than the war, the flattring Sunſhine more then the bluſtring ſtorm, and will ſooner ſteal from him the cloak and livery of his Chriſtian profeſſion, the power and life of his Chriſtian Religion, and the fruit of both which is the ground of the controverſie betweenthem, the very apple of contention.

Love not the world ſaith the Apoſtle, nor the things in the world; for if any love the world, the love of God is not in him: for what are all worldly things, but thorns, as the Scripture compares them? And in what heart ſoever the love of them be once entertained, they will never leave pricking, till they have thruſt the love of God out of doores, as the hedghog ſerved his hoſt: of ſuch cares ſweetly *Nazianzen*, *They deſtroy the beauty and graces of the ſoul.* Sicily is ſo full of ſweet flowers if we beleeve *Diodorus Siculus*, that dogs cannot hunt there: and what doe all the ſweet contentments of the world, but make us loſe the ſent of heaven? a Chriſtians emblem ſhould be *an houſe moving towards heaven*, ſayth *Clemens*, but they are *retinacula ſpei noſtræ*, as *Tertullian* cals them, that hinder our paſſage to the faire havens of happineſſe. Long garments as the moraliſts compare great fortunes, that hinder us in the race of godlyneſſe: *impedimenta* as they call the carriages in war, that hinder us in the purſuite of victory: *Diogenes* his *melleus laqueus*, with which grace is ſtrangled:

βοσκομένας ψυχὰς κάλλεσι καὶ χάρεσιν.

ναὸς οὐρανοδρομούσας.

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τὸν δὲ ἁλόντα πορφύρεον θάνατον.

Heliogabalus his ſilken halters with which wee are bound in a voluntary ſlavery to the worlds golden fetters ſo much more aſtrictive in that we delight in them becauſe they are of gold, as *Baſil* notes: and if his alluſion out of *Homer* be good, *purple death tooke him captive*, applyed to him that dyed for ſtealing purple, let the worlds minions take heed of ſins of a ſcarlet dy, let the great Rabbins take heed that Religion dye not in them of the purples.

But do the wanton imbraces of the world make us dullards only in the ways of God, and not daſtards, in the wars of God likewiſe? the noble army of Martyrs praiſe thee O God, that thought famin dainty fare for Chriſt, that ſwords had no metall in them to hurt a Chriſtian, that ſnatcht at torments as if they had been treaſures, as tis in *Nazianzen*, that layd downe their bodyes as they had layd off their clothes, and went as willingly to their graves as ſome laboring man to bed: t'would make ſome of our heads ake to heare what ſome of thoſe Heroes ſuffered, t'were enough to caſt one of us into the fit of a burning ague but to ſee, but ith' book, but the painted Flames, which ſcorched them, which they ſcornd, and burnt in zeal more then they burnt in fire: & no wonder (as he ſaid of the *Lacedemonians*:) that they were ſo hardy, that were brought up ſo hardly: they ſate under the Croſſe like *Elias* under the Juniper tree wiſhing for death; the Juniper tree

tree ſay the Naturaliſts, makes the cooleſt ſhadow, and the hotteſt coale: 'Tis true of the Croſſe that makes the cooleſt ſhadow the ſhadow of death, & therefore it makes the hotteſt coale, the coale of divine love ſtrong as death, much water cannot quench it: But we fondlings brought up alway in the lap of proſperity upon the knees of Peace, may be called tender and delicate, as it is in the Prophet; and can ſcarce indure the cold aire about the girdle of verity unleſſe God commend it to us, with ſome warm bleſſing; and I think we ſhould wrangle hard before we would be ſtript of life or goods for Chriſt, as children uſe to wrangle & cry when they are undreſt to bed: *Felicissimi cujusque delicatissimus est sensus*, ſaith *Boëthius*: And *Herodotus* obſerves; *In the ſame country war never brings good fruit, and good men*: and twas a law in that warlike common weal, *that none ſhould have an effeminate skin, but rather hard by reaſon of exerciſe*: there may be *hardneſſe by reaſon of exerciſe*: and to end this, the Papiſts Saint to whom they pray for male children is Felicity: *Felicitas donat maſculos liberos*: but much better might they call to Saint Adverſity: for proſperity, as *Tertullian* hath well obſerved, doth make faith effœminate; and twere well I think that we confeſſe our vertues are but of the weaker ſex, for if they ſhould be maſculine, I doubt they will prove but baſtard. Now if the world be ſuch an e-

οὐ τ αὐτῆς γῆς εἶναι χέρσον τὰ θαυμαστὸν φέρειν καὶ ἄνδρας ἀγαθὰς τὰ πολέμια. μιᾷ δίνα τῷ χρόαν αἰσθροτέρου ἔχειν ἢ τὸν ὄγκον τὰ σώματ & ὡσαύτα γυμνάσια. ὄγκ & ὡσαύτα γυμνάσια.

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οἴ μοι, ὡς ἀγα-θῶν ἀπήλλυμαι.

enemy to active and paſſive pietie, may not we tell her darlings as the Poet, *Vis dicam malè ſit, cur tibi Cinna benè eſt?* May not they ſay to thoſe that tell them all is well, as the woman in the fable that was deadly ſick, and told the Phyſitians the ſymptomes of her diſeaſe, who told her all were good; *Woe is mee, Good hath undone mee*, ſaid the poor woman, and the proud worldling may ſay ſo, who are the more cold in devotion, the more warm they find themſelves in their poſſeſſions; the better they have feathered their neſt, the more unfit to flie to God; and I think many might have been in heaven, had not the world gone ſo well on their ſide, that they thought there was no other heaven.

Briefly then to draw this firſt to an head: *Eraſmus* makes three conditions of a good Maid-ſervant, *deformis*, *procax*, *fidelis*; deformed, that ſhe may not be troubled with ſutors; ſhrewiſh, that ſhe may hold her own in her Maſters right; and both theſe for a third, that ſhe may be faithfull. And Chriſt chuſeth his Spouſe black with afflictions, that the world may not make love to her: or if it doe, the worlds injuries make her ſhrewiſh, to give it but courſe entertainment; that ſo being free from outward provocarions and inward propenſion, ſhe may continue faithfull: *Qui non litigat cœlebs eſt*, ſaid *Jerom* in honour of Virginitie wittily. I will make bold to uſe it to a like,

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like, hee that is not a man of ſtrife, as *Jeremie*, with the ſins of the time, was never married to Chriſt, and may lead Apes in hell: & *Nazianzene* would have Chriſtians like dogs, as hee ſpeaks, *If not barking at evill men, at leaſt bauking of evill manners:* and *Tertullian* gives aime for the diſtance we are to keep, *Licet convivere cum Ethnicis, commori non licet*; wee may live with wicked men in their Cities, but we muſt not lye with wicked men in their ſins; we may dwell with them, but we muſt not die with them: and in this reſpect it is good the family of the wicked ſhould hate us, that their familiaritie may not hurt us, it is good the watch-men did wound the Spouſes body, that ſhee might beware leſt they wind themſelves into her liking, and ſo weaken her faith.

οὐ πάνυ λαλῶ, ἀλλὰ πάνυ συλλαλῶ τῷ κακοῦ.

And thus doth God let us taſte affliction here, *tanquam amaritudinem in ubere materno*, ſaith *Auſtin*, that wee may not lye ſucking at the world, the great breſt of God, but learn to live by faith, to live by love, as women uſe to rub their teat with ſome bitter herb, when they would wean their children: this is a meſſenger to ſound that in our ears, *Heu regni rerumque oblite tuarum!* when wee like children are dabbling our ſelves below, and filling our laps with dirt; this harſh entertainment makes us think of home, *Leſt eating Lotos of contentment here, we ſhould be like Lot in Sodom, loth to depart*, till the Angell pluckt him out: for

μή πως πρὸς λωτοφαγίαν τοῦτο λάβῃ.

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πρὸς τοὺς ἄνω συγγενεῖς.

what did the Spouſe think, or what did ſhee ſay do you think, when the watchmen that went about the Citie had thus miſ-uſed her? And is this the hoſpitalitie of the world to poor pilgrims, to Gods pilgrims? Is this the courteſie of the Citie? why then as *Monica*, *Auſtins* Mother, *quid hic facio?* what do I here? and why doe I not run *to my heavenly kinred*, as *Juſtin Martyr* ſpeaks! when I was loſt, O Lord, thou cameſt from heaven to ſeek me; but when I had loſt my Savior, I did but inquire for him of theſe watch-men, & that was enough to bring mee into the inquiſition, the watchmen found me: Fool that I was that ſhut my window againſt the bird of Paradiſe, that ſung ſuch a ſweet *Requiem* to my ſoul even now, *Open to me, my ſiſter, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night*: I, and would have flown in and ſung it in my boſom too: there is ſome difference, I trow, between that and ſmiting, and wounding, and taking my vail from me. Which of you will take a world for a word now, and bee the firſt that brings me tidings my beloved is come again, and ſayes, *Open?* O how nimbly would I open my houſe, my purſe, my heart to give him entertainment? Which of you can tell me, as they did him in the Goſpell, he cals thee? which of you was it that heard him ſay, *Ariſe, my love, my dove, my fair one, and come away?* my dove!

O

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O that I had the wings of a dove, I would flye like that iron dove that reſted upon the Emperour, and never leave flying till I reſted in his boſom: I would make a little neſt there, a little Ark, a little Temple, a little Sanctuarie, I would make a pitifull complaint to him; the watch-men, their wounds ſhould ſpeak the reſt, and have that written in them, that hee had on his forhead, *This hath He done:* hee ſhould wipe the tears from my eyes, he ſhould give mee one drop of his precious bloud, to ſupply that bloud I loſt for him; who would not bee all emboſt and embroydered with wounds, that hee might be embalmed in that bloud? The world had almoſt bewitched me with riches, honour, pleaſure, vanities; but how can I bid thoſe bitter ſweets adiew now, and chide away thoſe vanities? I ſee I am beholden to thoſe watch-men more than I was aware of: *Placent mihi dolores per quos nihil in mundo placet:* They ſhall ſtand in my Librarie for Benefactors, for they abated the lovelineſſe of the world that did intice: Adverſitie ſhall bee the Kings Profeſſour in my Univerſitie, for he hath read mee this Lecture, *I charge you, ô yee daughters of Jeruſalem, if yee find my welbeloved, tell him, that I am ſick of love.*

ὁ δεῖνα ἐποίησε.

2 If the Manichees conceit were good, that when a man was regenerate, originall ſin was thruſt into the center of the earth, perhaps this

this might be enough: but though ſome may wonder, as *Sylla's* ſon did at his ſiſter, that had two Paramours at once, *Pompey* ſirnamed *Macula*, and *Fulvius* a Fullers ſon, *Miror cur ſoror mea maculam habeat, cum Fullonem habeat:* yet a godly man feels a medall of grace and nature in him, which makes him full of ſpots, though hee have the Spirit of God, which is the beſt Fuller. The ſoul hangs between theſe, like *Mahomets* tomb at Aleppo between two load-ſtones, like *Eraſmus*, as the Papiſts paint him, between Heaven and Hell: and we are like the Tribe of *Manaſſe*, half on this ſide Jordan, in the land of the Amorites, and half on that ſide in the holy land; between Baſan and Canaan: the Spirit is willing, but the fleſh is weak. Wee are like an horſe that is checkt with the bridle and prickt with the ſpur by ſome unſkilfull rider at the ſame time; like a ſhip at anchor and under ſail at the ſame time; like the Embleme of a Scholar, pregnant, but poor, with a wing on one hand, and a weight of lead on the other; *Weighed down with the plummet of the fleſh, winged in the underſtanding*: as *Nazianzene:* the fleſh, not the created ſubſtance, as the *Platoniſts* imagined, but the corrupted qualitie is as hee ſpeaks, *a treacherous friend and a friendly traitor:* And theſe two ſtrive within us like *Rebeccas* twins, and as two buckets at a well, when one is up the other is down, as the two laurels at Rome, when

τῇ μολυβδίνῃ τῆς σαρκὸς ἁλκύονοι, πτερωτοὶ τῷ λόγῳ.

ἐχθρὸς συμβιὸς, καὶ φίλος καὶ ἐπίβουλος.

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when one flouriſhes, the other withers; as the two brothers that parted their immortalitie; when one lives, the other dies.

And therfore, as *Antigonus* ſent to the Captain of the Garriſon in Athens, *That hee ſhould not only fat the clog, but ſtarve the dog*: ſtrengthen the Caſtle, and weaken the Citie, if he meant to curb them: ſo when God puts Affliction, as it were, the Captain of the Garriſon of Grace, into an heart that he hath won, he willed it to perform this double office, to bee a clog for running after the world, and withall, to keep the fleſh under; and this is then the ſecond benefit of affliction, that it abates the luſtineſſe of the fleſh within us, that incites us to run from Chriſt: the infirmitie of the fleſh whets the rigour of the mind, ſaith *Salvian*; and therfore the Spirit rejoycerh when the fleſh is caſt down, *Tanquam adverſario ſubjugato, ut affectis artubus vires corporum in virtutes transferantur animorũ.* And as *Tully* ſaid of his brother, of whom the painter drew a large picture to the middle, himſelfe being but a little man, *Frater meus dimidius major eſt quàm totus*, My brother is taller from the girdle upward, than from the ground. So may we ſay, *Dimidium plus toto*, the half of a Chriſtian is more than the whole, My brother is higher from grace upward, than from the ground. And hence it is, that wheras Impunitie is the ſtep-mother of Vertue, according to

μὴ μόνον τὸν χλοιὸν ἰσχυρὸν, ἀλλὰ καὶ τὸν κυνὰ λεπτόν.

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νοσονομία.

Bernard; Infirmitie is the mother, with *Salvian*: and diſeaſes, in *Ambroſe*, are *Officina virtutum*: and *Plato* commended *Diſeaſedneſſe* to Philoſophers, and of purpoſe choſe the ſituation of his Academie ſomething low and unhealthy: and therfore God would not root out all the Canaanites out of the land, leſt the beaſts of the field ſhould multiply upon his people: for were we not encountred with the worlds oppoſition, we ſhould be more encombred with the fleſhes corruption.

ἀμῦρπιαν καταχαίει, ἀρετὴν λαμπρύνει.

Eccleſia navicula, antennæ crux, ſimplex converſatio & pura confeſſio tanquam candentia vela, hæc vela fluctibus ablnantur ventiſque tundantur, ut ſine macula & ruga inveniantur, is *Auſtins* Allegorie. Affliction is fire to purge us out of our droſſe, *It burns up ſin, and makes vertue ſhine*, ſaith *Chryſoſtome*: and as *Tertullian* elegantly of gold, *Nomen terræ in igni reliquit, atque eximde de tormentis in ornamenta, de ſuppliciis in delitias mutatur*: it is water to waſh off our ſpots, and in the metaphor of *Clemens*, *Water wherin man is fulled*; God is the *Fuller*, and this is *the water in which he doth white us*: it is the flail to fetch us out of the huſks, as the word Tribulation imports, with it *David* being threſhed, bought the threſhing floor of *Araunah*, to offer ſacrifice to the Lord: it is a potion to carrie away ill humours, better than all the *Benedicta Medicamenta*, as Phyſicians call them; it files off our fetters, that hinder

λύτρα ἀνθρωποκλαφία.

der us from running the way of Gods Commandements; it looſes our bands, as it did the three childrens, which were caſt in bound, and ſeen walking in the fire without other hurt; & as *Hercules* in the flames of Oeta, left the poyſoned garment that could not be got off without tearing his fleſh, and ſo becam immortall. So the Saints ſtript off the rags of *originall ſin*, that ἐυπερίστατον ἁμαρτία, as the Apoſtle cals it, *that cleaves ſo faſt unto us*, in the fire of affliction, are prepared to put on the robes of immortalitie. And to conclude this ſecond, for I muſt contract, *Folly is bound up in the heart of the child*, ſaith *Salomon*; even of the child of God, ſay I; but the rod of correction ſhall fetch it out, and Grace is hid in Nature here, like ſweet water in roſe-leaves, fire muſt bee put under to diſtill it, like honey in the comb, *Cui opus ſit aliqua preſſura non opprimentis, ſed exprimentis manus Dei*, as *Auſtin* ſweetly; and the Spouſe being gently cruſhed with this tender hand of God, *her words drop like honey out of the comb*; that I may apply that to her, which *Clemens* applyes to Chriſt, the Word, and ſhee expreſſeth ſweetly, that ſhee is *ſick of love*. μέλιτος γλυκύτερον ῥεῖτε αὐδή.

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3 It abets the Spirit in the quarrell to the two former and queſt of Chriſt: not only *diſpoſitivè*, preparing us by removall of impediments, as hitherto; but alſo *poſitivè*, by perſwading us to love Chriſt by many arguments:

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I will name but two, πεῖσω καὶ ἀνάγκω, *Perſwaſion and Neceſſitie:* 1 Our Neceſſitie: it is a ſaying in *Melanchthon*, Hee that deals with ſome men, had need to bring a Divine, a Lawyer, and a Souldier with him, to get his right, to work upon his conſcience, or if that fail, his coffer, or if that, his corps: and ſo there was the pot of Mannah, the Tables of the Law, and the Rod of *Aaron* in the Ark: and there is need of all, for be the promiſes of the Goſpell as ſweet as Mannah, the penalties of the Law as hard as the Tables of ſtone, who will pay God his due till he ſee the rod comming? Though for this goodly tenement of the world, ſo richly furniſhed, God require of us no other rent but Religion, as *Clemens* ſpeaks, *Nothing to pay but pietie.* Till the rod come (as povertie in the Proverbs) like an armed man, the ſluggard will not pluck his love out of his boſom, and give it to Chriſt; and God then had need to follow the Phyſicians preſcript too, *Accipe dum dolet*, Take the fee while the Patient feels the worth of a Phyſician. *Themiſtocles*, you know, complained that hee was like the Plane-tree, the people would put themſelves under his protection in a ſtorm of war; but in the calm of peace, pluckt his boughs and miſ-uſed him. And *Plato* being requeſted to write Laws for Cyrene; Becauſe (ſaid he) you are too happie: and when God gave Iſrael his Laws, hee led them thorow the wilderneſſe to con them:

οὐδὲν ἐνοίκιον ἀπαίτησον.

God

God chuſes the wilderneſſe to allure his Spouſe in *Hoſee*; for ſome birds will not hatch, but in thunder. The Countrey fellow, in *Scaliger*, had his ear bored with thunder: *Scipio*, in *Auſtin*, would not have Carthage razed, becauſe he thought, *Neceſſarium terrorem idoneum tutorem*: and as *Molineus* ſaith of *Bonifaces* ſilly reaſons in the Extravagant, for the Popes Supremacie, Theſe will doe well, propounded with a ſword in the hand: ſo Gods reaſons, to move us to divine love, would do well with a rod in his hand; for which of us almoſt is not like a top, that will not go, unleſſe you whip it?

The Cabbaliſts obſerve, that God permitted *Abraham* to dwell in the Plaine of Mamre, though an Ammorite, becauſe he perſwaded him, unwilling by reaſon of age to be circumciſed, and as it appeares out of his name Cabbaliſtically ſpun out into words, that ſignifie Kings, Circumciſion, Famin, Fire; the Fire, Famin, Kings, that he fought againſt, perſwaded him to Circumciſion, that Mamre was Affliction. *Luther* could not underſtand ſome Pſalms, till hee was in affliction: the Chriſtcroſſe is no letter, and yet that taught him more learning, than all the letters in the Row. The *Lenis Spiritus* in the Greek tongue, hath the form of an hook drawing backward; the *Aſper*, forward. The Scottiſh King, priſoner in *Mortimers* hole, ſcraped the ſtorie of Chriſt crucified in the ſtone-wall with his nails: perhaps

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haps Chriſt was beholding to *Mortimers* hole for that remembrance, I dare ſay he never did ſo much in his palace. Iſrael waxed fat, and ſpurned againſt God, like the Camel that ſeeks his fill, and kicks his dam; but Iſrael was oppreſſed, then they cryed to the Lord. It is an eaſie matter to ſay a *Pater noſter* at any time, but in affliction the Spirit teacheth us to crie, Abba, Father. The Lacedemonian did not miſ-like his friends limping, becauſe ſaid hee, that will make you think upon vertue everie ſtep; and ſo perhaps *Jacob* remembred the Angell that made him halt, by that token: when adverſitie hath laid us flat upon our backs, wee cannot chuſe but look up to heaven. Let *Pharaoh* be behind, the red ſea before, the mountains on each ſide, who will not conclude with *Dædalus?*

Reſtat iter cœlo, cœlo tentabimus ire.

When there is no other way to eſcape a danger, we are content to goe by heaven; and to wind up this, the Greek phraſe to expreſſe the declining ſtate of a Common-weale, is *to fall upon the knee*, the utter ruin another, as *to fall upon the mouth*, teaching that in proſperity our knees have no joynts in them, like Elephants to fall to prayer, we will not confeſſe our want of Chriſt, in adverſity we will; witneſſe the Spouſe who being wounded by the watchmen doth πεσεῖν εἰς στόμα, *fall upon her mouth*, and profeſſe ſhe is *ſick of love.*

πεσεῖν εἰς γόνυ. πεσεῖν εἰς στόμα.

And

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And thus neceſſity drives us to God in affliction, but 2 love draws us, which God ſhews us then eſpecially: & who is ſo barbarous, *Qui ſi nolit impendere amorem, ſaltem rependere?* ſaith *Auſtin:* for theſe ſufferings are honourable to a Chriſtian, whether conſidered as with Chriſt: *Sub capite ſpinis coronato non oportet membra eſſe delicata:* the Æthiopians lame themſelves if their King be lame, ſaith *Diodorus: Doeſt thou not delight to dye with Phocion?* οὐκ ἀγαπᾷς μετὰ Φωκίωνος ἀποθνήσκων; ſaid he to his friend: Are not you content to dye with Chriſt? And it was told a poor Martyr in Queen *Maries* dayes, for a great favour forſooth, that he ſhould put his leg in the ſame hole of the ſtocks that *John Philpot* had done before: or for him: Chriſt wore a crown of thorns for me, and ſhall I grudge to wear this paper cap for him? ſaid *John Hus*, when they put a cap upon him that had ugly Devils painted in it, with the title of *Hæreſiarcha. Tertullian* envies the Fencers, that could think themſelves, *de cicatricibus formoſiores*, fairer for their ſcars, and Chriſtians could not: *Cur non me ſimili torque donas, & me quoque tam illuſtris ordinis Equitem creas?* ſaid a French Martyr, when the rope was put about his fellow, *Give mee that gold chain, and dub mee a Knight of that noble order.* And *Paul* rattles his chain, which he bears for the Goſpell, and was proud of it, *as a woman of her ornaments*, ſaith *Chryſoſtome:* ὡς γυνὴ φιλόκοσμος. of which I am Ambaſſadour in a chain,

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chain, hee points to that as children will ſhew where they are fine: I would all that hear mee this day were like me in all things except theſe bands: I except theſe bands, that was a reſerved honour for himſelf, and *Babylas* would needs be buried with his chain, as the moſt precious thing he had. And no marvell, it is Gods ſeal, ſaith *Tertullian*, which marks us for his, and wheras God admits none to heaven, but (as *Juſtin* Martyr ſpeaks) *Such as can perſwade him by their works*, that they have loved him; wee may ſay to him, by vertue of theſe, as our Saviour to *Thomas*, *Put thy finger into the hole, and beleeve:* and he will ſay to ſuch, as *Nazianzene* in another caſe, *Theſe thy wounds are witnes, theſe ſufferings ſureties.* That I may not tel you, that *Picus Mirandula* makes this one condition of a lover, to deſire to ſuffer ſomething for the partie beloved: and you know *Rachels Benoni* was *Jacobs Benjamin*. *Philoxenus* was wont to ſay, *It will taſte ſweeter, if it coſt mee ſweetly:* and mothers love their children more tenderly than fathers, becauſe they ſtood them in more: and the ambiguitie of *charum* in Latine, and Dear in Engliſh, put together, ſpels thus much, that we love that dearly, that coſts us dear.

And thus it is an honour, but it is a favour alſo: the Turkiſh women will not think their huſbands love them, except they chaſtize them: as the Indians are ambitious to be burnt with

πρὸς τὸν Θεὸν δι' ἔργων πίστεως.

ἐγγύπνει μοὶ τὰ σὰ πράγματα.

ἡδέων ἔσται εἰ πολλοῦ & ὀνήσεται.

with them, and the Thracians proud to bear their ſcars: by this wee know that God cares for us, becauſe he corrects us, ſaith *Lactantius: God helps his Saints in not helping them:* and *is moſt angrie with wicked men, when hee is not angrie*, ſaith *Origen:* and let the wicked think that God loves them, becauſe the world ſmiles on them; know, that God ſpeaks that to them, that *Plato* did to the ſervant whom hee would not ſtrike, becauſe hee was angrie, *It is well for you, and you may bee glad of it, that I am angrie.*

βοηθῶν αὐτοῖς οὐ βοηθεῖ. οἷς οὐ δυμεῖται ἀμύνασθαι, ἵν' οὕτως εἴπω, χλαίνει & οὐ δυμοῦται.

οὐτυχεῖτε ὅτι ἐγὼ ὀργίζομαι.

We think otherwiſe, perhaps, when we feel the ſmart, and complain; but God deals with us, as mothers deal with their children, *Matres fricant, pueri clamant*, ſaith *Auſtin*; The mother rubs, the child ſobs; the mother wipes the face, the child weeps, and it may bee ſhee needs no other water but his tears: I am ſure nothing will make Gods children ſo fair, as to waſh themſelves everie morning in their tears. But all this troubleſome uſage, *Emolumento curationis offenſam ſui excuſat*, as *Tertullian* elegantly. Doves are wandring birds, ſaith *Pliny*, and therefore muſt have their wings clipt, leſt they flie away; but with gold, leſt the wound feſter and wranckle; ſo does God clip our wings by affliction, that wee may not flye from him, but with gold, in much mercie and compaſſion, leſt we be oppreſſed with ſorrow: as *Clemens* ſaith of women, if you

πρεπόντως τὰ ἀκούσματα φιλογυναικῶν τὰ χρήματα.

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would have them good huſwives, chaſte and loyall, keep them ſhort of means, they are their pinion feathers by which they flye out. And if wee ſtray, Affliction is the Shepherds dog, as *Chryſoſtome* compares it, to fetch us into Chriſts fold, perhaps, by barking only, and then we are worſe ſcared than hurt, perhaps in his mouth, and then the poor ſheep thinks ſure he will worry it, but he is taught to fetch, and therefore gripes it not, but only carries and delivers it to his Maſter: when children have done a fault, mothers uſe to fright them with Bul-beggers: the child thinks ſurely they will have them, but the mother hath a double policy, to make them hate the fault and love them the better; for they muſt run to her lap to hide them, and then will they make what conditions they liſt with them. When *Tiribazus* a noble Perſian was arreſted, at firſt he drew out his ſword and defended himſelfe, but when they charged him in the Kings name, and informed him, they came from the King, to carrie him to the King, he yeelded willingly: ſo whenſoever Affliction arreſts a noble Chriſtian, he may murmur and ſtruggle at the firſt; but when hee conſiders it is ſent from God, to bring him to the ſight of God, the King of Heaven, he will rather embrace it.

Which of the Saints preſent, did not think it went hard with *Steven*, when the ſtorm of ſtones

ſtones came ſo thick about his ears? but thoſe ſtones did but knock him cloſer to Chriſt, the Corner-ſtone; SERM. 2.

Et per tot lapides petræ conjungitur uni,

As *Arator* elegantly in *Lorinus*. They ſay, thoſe ſtones are happie, of which they make images of the Gods and Temples: but what pibble-ſtone would not bleſſe it ſelf, to ſee how thoſe precious ſtones are knocked and hewed with the hammer? but all this is but before wee come to the Temple, there is no noyſe of hammer, *Ut ibi ſolo amoris glutino copulemur*, as *Gregorie* makes the Morall: all this is but to reform us, according to the image of God. *The Prieſts of Mars at Rome, danced naked about the ſtreets (like our Morris Dancers) with whips in their hands, to keep off dogs:* and the women that were barren would of purpoſe meet them, to take ſome of their laſhes, upon a conceit they had, that they would make them fruitfull. I am ſure, the rod of God makes his children more fruitfull of all good works; and as in the great ſweating ſickneſſe in England, their friends would ſtand by them, and ſtrike them over the faces with ſprigs of Roſemarie, to keep them awake; the poor ſouls, faint and full of pain, would cry out, O you kill me, you kill me; but yet they muſt doe it, or elſe they killed them indeed, for all that ſlept, died: ſo when Gods hand is upon us in affliction, wee are ready to crie out as they did, O you kill me,

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you kill me; but God doth it for no other end, but to keep us waking, leſt wee ſleep in our ſins, and dye of our ſleep.

This Act ſhall end with the ſimilitude and ſound of a trumpet, as *Auſtin* hath it, *Tuba ductilis malleo Chriſtianum cor in Deum preſſurarū plagis extenditur:* we muſt be beaten with the hammer of affliction, that we may be made trumpets of Gods praiſe, in a free profeſſion of our love to him: ſo it is with the Spouſe here, the watch-men found her before ſhee was loſt, *Lupi Mocrin videre priores*, they ſmote her, and thought to have made her dumb; but as the Greek Proverb is, they took a wrong courſe for that, when they took *a Graſhopper by the wing*; for I think ſhe never ſang a ſweeter dittie in a ſweeter note; and tell me, doth not this ſound become one of the ſilver trumpets of the Congregation, *I charge you, ô yee daughters of Jeruſalem, if you find my welbeloved, tell him, that I am ſick of love.*

Well then, is affliction an incentive of divine affection? Give me leave to draw hence a three-fold uſe; 1 for Inſtruction. *Tully* ſcoffes at *Verres*, as effeminate and illiterate, that took notice of the Springs approch, *Ex roſis, non ex ſtellis*, like an Epicure, not an Aſtronomer: but how many hoggiſh Gadarens are there, that count thoſe the ſpring-tides of Gods favours, not when they enjoy the light of his countenance, but when his ſteps drop fatneſſe, and their

their corn and wine encreaſeth? but neither doth proſperitie make a Chriſtian: the whore of Rome hath clothed her family in ſcarlet, as well as the valiant woman in the Proverbs, and is bold to make this a note of the Church, as though ſhe had clipt the wings of Proſperitie, as the Athenians did of Victorie, that it could not flye away, as though ſhe had removed that ſame παλίμζολον σφαῖραν, *the rolling globe* from under Fortunes feet, as the Romans did once, & bound her Empire with chains of Adamant, as *Dionyſius* in *Ælian*: as though ſhee had made her neſt among the ſtars, and exalted her throne above the region of mutabilitie, and ſhou'd ſit a Queen for ever: but fooliſh Rome, that builds upon the Crows chattering, *All ſhall be well*, as though that were *Apollo's* bird, and this *Apollo's* Oracle, and will not hear the voyce of the mightie Angell, crying, *It is fallen*; it ſhall certainly, and therefore in heaven already, *It is fallen*. Nor doth adverſitie mar a Chriſtian: *Diogenes* ſaid of the Megarenſians, that it was better to be *their ſheep*, becauſe he ſaw them in warm fleeces, *than their ſons*, becauſe hee ſaw them ill clad: and ſome fooliſh women, in *Jerom*, were wont to ſay; That is a Manichee ſure, when they ſaw one pale and ſad: and the Barbarians concluded in their countrey mood and figure; there is a Viper, therefore that is a murtherer.

ἔσται πάντα καλῶς.

χρεὼς ἢ υἱέας.

I will not anſwer them, as *Baſil* doth the Samo-

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τοῦτο τὸ σεσηπὸς τῆς αἰωνίας ἀφῆς ὑποδέξεται ποιήσει.

πλέον ἔχεις Γεωργὲ ἢ Θεὸν ἀστοῦ.

θησαυρὸν ἐν ἀλλοτριωμένῳ σώματι κειμένον.

Samoſatenians, *This ſhall make thee eternally curſed*: but what wonder, ſaith *Nazianzene*, if here *Cappadox be more incredit than Athanaſius*; the ſons of the earth in better caſe than the heirs of immortalitie? Doe you not ſee (ſaith *Chryſoſtome*) the places where treaſures are hid, are rough and over-grown with thorns? as he found in *Lazarus, a treaſure ſtored up in his diſeaſed body*. Or let the Naturaliſts tell you, the mountains that are big with gold within, are bare of graſſe without: and doe you not know what is Latine for the proſperous eſtate of a Chriſtian? then I will tell you, it is *Res ſecundæ*: they have Scholars commons here, becauſe they muſt ſtudie hard to goe to Heaven; a little pittance, but like *Plato's* ſuppers, which were better, *εἰς ὑστεραίαν, the day after*: their entertainment in the world is not great, but yet coſtly, verie coſtly; Gods favormakes every day a gaudy day with them, with this they exceed everie day, I, exceed the rich worldling, as *Cleopatra* was judged to have exceeded *Antonius* infinite expence in preparation, though ſhe provided little, becauſe ſhe diſſolved and drank a rich jewell; they cannot diſpoſe of many bags when they dye. But when *Deering* lay upon his death-bed, and the Sun ſhined upon his face, & raiſed his thoughts to a ſweet meditation, that the ſight of Gods countenance is better than life it ſelf, would he have changed thoſe golden beams for their

golden

golden bags, doe you think? Did not they give him light in the ſhadow of death, better than *Noahs* Carbuncle, which they ſay, hee uſed for light, while he was ſhut up in the Ark? *When Cyrus, in Xenophon, had given Artabazus a cup of gold, and Chryſanthas but a kiſſe, but in token of ſpeciall favour, Artabazus complained, that the cup hee gave him was not ſo good gold as the kiſſe he gave Chryſanthas.* I am ſure a Chriſtian rejoyces more in the pledges of Gods love, his ſpirituall bleſſings, than if hee ſhould give him all the treaſures in the world: to bee able to ſay, God is mine, is better than a thouſand mines of gold. Why then let them drink nothing but worm-wood all their life long, as *Herodotus* of the Aſſyrians, *When they dye they ſhall ſwim in honey*: and as Arabia is called *Felix*, though no other commend it, becauſe it alone hath frankincenſe; ſo let a Chriſtian ſend forth the ſweet incenſe of ſupplications, and ſuch frank confeſſions of love, as the Spouſe doth here, and I will be bold to charge all the daughters of Jeruſalem, to ariſe and call him Happie, and thrice Happie, and I preſume the vault of Heaven will rebound the eccho back again into his boſom, and you may hear it there Happie, and thrice Happie.

πφὸ δὲ σφι ἦν μέλιτι.

But if I cannot know Gods ſervant by his fair liverie of outward things, how ſhall I know him then? *Love* is the Diadem, ſaith *Chryſoſtome*, none but the Queen muſt wear it:

Love

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διὰ τοῦτο πρὸς ἁπάντων τῶν οἰκουμένων αὐτὴν βλέψαι δυνατὸν διὰ τὸ φίλτρον τὸ περὶ τὸν Χριστόν· τοῦτο μητρόπολιν αὐτὴν ποιεῖ ἂν ἐν τῇ γῇ ἀλλ' ἐν τῷ οὐρανῷ. ἡμεῖς δηλώσει.

Love is the wedding-garment, none but the Spouſe can fit it. And if little Antiochia have got this Crown upon her head, as hee cals that honour of having the firſt Chriſtians: if poor Geneva ſay, I excell in the riches of theſe graces, thoſe Capernaans that are lifted up to Heaven in the glorie of riches; I will call her *the beloved Citie*, *the Metropolitan Citie*, for ſo ſaith *Chryſoſtome*, *this ſhall make her Metropolitan in Heaven.*

But if love make a true Chriſtian, how ſhall I know that true love which makes a Chriſtian? Before the battell of Leuctra the day comes, ſaid one, that will ſhew who is a good man: and *The day will ſhew everie mans work what it is*, ſaith the Apoſtle; this day is the day of battell, the day of affliction: the Metallaries uſe an hazle rod to find gold, which way that enclines, there the veins are, and this they call *Divina virgula*, Gods rod; mark that word, *Divina virgula*, for that is affliction: the King of Aracum, in *Scaliger*, tries her hee means to marrie, by ſweating; if they be ſweet, then *pari modo exagitatum, & exhalat horribiliter cœnum, & ſuaviter fragrat unguentum*, Dunghils raked ſend out a filthy ſteam, oyntment chafed a ſweet perfume. The Eagle tries his young at the Sun-beams, if Gods children can outface the Sun of perſecution, they are *ſincere*, εἰλικρινεῖς, according to the proper etymon of the word. The Germans were wont to trie

their

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their children at the river Rhine: I might ſay in proprietie, that God tries his children now at the river Rhine; but hee doth alway in the water of affliction. The water of Baptiſm is a cold proofe of our Chriſtianitie, ſaith a reverend Divine of ours, but if you ſuſpect any, this is the water of jealouſie;

In ſtreams of Rhine the Celtæ bold,
Their tender children did enfold.

Θαρσαλέοι Κέλται πυτμῷ ζειλήμονι Ῥήνῳ τέκνα τανυδίνη. ἠέφαλες, ὡς ψυχρὸν ὑμῶν τὸ βαλανεῖον!

Like that in the Law, if any be not ſound, his thigh will rot that drinks this: *Hee that boaſts of Baptiſm, and cannot brook this, doubtleſſe hath a cold bath, as Jugurth told them that dragged them thorow the channels in a cold winter night:* he that ſhrinks in this, defiles the water of Baptiſm worſe than that *Conſtantine* did, who for ſuch a thing was ſirnamed *Copronymus:* and let them, let them inherit the name of *Copronymus*, for they have loſt the name of *Conſtantine*.

And now, me thinks, I have let looſe a curſt doctrine that will flie upon ſome of you, I am afraid, & I cannot rate him off: for a third part of the inhabitants of this Ile were once called *Picti*, and I fear the proportion is not diminiſhed: there were women in *Clemens* his time like Ægyptian Temples, *verie Gypſies*, painted without, and ſpotted within; varniſh without, and vermin within: as there be Chriſtians as black within as Gypſes, though they cannot juggle with the world as Gypſes doe, like

αἰγυπτιάζουσαι ὡς ἀληθῶς.

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ὄνομα μὲν βίος, τὸ δὲ ἔργον θάνατος.
πλέονες μίμοι ἢ πολῖται.

Callipolis, that Citie ſilver-pin, fair a far off, but when you come to it, nothing anſwerable; you may find a filthy Toad, they ſay, under the ſtones of the Temple; as hee ſaid of the bough, *Many have a name that they live, but are dead*, like the Church of Sardis: and perhaps as *Julian* ſaid of them, *More Imitators than true Citizens*. Many were they to chuſe their religion, if the true Church were under the croſſe, would be ſure to bauk her; they like well of *Religion without expence*, in *Baſil*; and *A Goſpell without charges*, in *Nazianzene*: but if it grow coſtly, it is none of their money: and it may be they know not that Bee-hives are plaiſtred with the juyce of bitter and unſavourie herbs, and the Church with affliction, of purpoſe that ſuch vermin as they are may not creep in: many that are in alſo, if the Church grow cold once, will ſoon make an errand to go out of Gods bleſſing into the warm ſun-ſhine.

ἀδάπανος εὐλάβεια.
ἀδάπανον ἀγγέλιον.

The ſons of God once fell in love with the daughters of men, becauſe they were fair; and the ſons of men may make love to the daughter of God, the true Religion, when ſhe hath a good portion of peace and proſperitie: and it is to bee feared, that ſince Kings have been nurſing fathers of the Church, and Queens nurſing mothers, as the Prophet ſpeaks; many kiſſe the child for the nurſes ſake, as the proverb is: but they that think they loved in earneſt, and yet fall off, know not, to ſpeak with

Clemens,

Clemens, the divinitie of love. We trie metall by knocking, if it ſound well then, and hee wondred that men were not tried ſo: God doth, and yee may know what metall theſe men were made of, earthly minded men, like that earthen veſſell in the Poet, *Vitium ſonat percuſſa: Chriſt came to bring a ſword into the world:* and *Nazianzene* ſaith, *The ſword diſtinguiſhes the faithleſſe and the faithfull.* A lively picture, and ſo an artificiall Chriſtian, with their witchcraft of hypocriſie, as he cals it, can hardly be diſcerned for a picture, by the eye; *But to them that come neer it ſeems as it is*; gliſter may go for gold, till you bring it to the touch-ſtone: & therfore Satan was his crafts maſter, when he ſolicited God to touch *Job*, *Put forth thy hand now, & touch all he hath:* a wicked man thus touched would curſe God and die, as the Chinois whip their Gods when they doe not pleaſe them. Well then, thoſe that love God no longer than they have *blandimenta Dei*, as *Salvian* terms his bleſſings; & are like that *Lapis Chelidonius* which will retain his vertue no longer than it is encloſed in gold; thoſe ſhallow and ſwallow Chriſtians lightly come in proſperitie, and lightly gone in adverſitie, were but Chriſts ſummer friends; like them in the Philoſopher, *Not their own friends, but the friends of profit:* and like him in *Clemens*, *Not his, but his riches kinſman: Judas* was kin to the bag, hee was not kin to Chriſt: theſe

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τὸ θεῖον τῆς ἀγάπης.

τί ἡ μάχαιρα; διχοτομοῦσα τὸν πιστὸν καὶ τὸν ἄπιστον.

αὐτὰς ἐφαπτομένοις ἡ φύσις ἐστὶ φύσις.

οὐκ ἐκείνων φίλοι, ἀλλὰ τῶν λυσιτελούντων, χρημάτων, ἀλλ' οὐκ ἐκείνης συγγενεῖς.

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waſps that make ſuch muſick about the gally-pot, ſhew it was but the hony they came for. But would we approve our love to Chriſt? let us ſay as that mayd in *Plutarch* which being to be ſold in the market, when a chapman asked her, wilt thou be faithfull if I buy thee? I, ſaid ſhe, *etiamſi non emeris*, that I will, though you doe not buy me: ſo let us be faithfull though Chriſt do not hire us, though he do not buy us with his bleſſings: and as the Scholar told his Maſter *Antiſthenes*, that held up his ſtaffe as it were to beat him out of his ſchool: ſtrike me Sir if you pleaſe, ſaid he, but you ſhall not find a ſtaffe of ſo hard wood that ſhall beat me from you; and with *Job*, though thou kill me, yet will I truſt in thee; and with the Spouſe, I am not ſick of wounds, though you may think ſo, becauſe the watch-men wounded me; but I would have him, and you, and all take notice, that I am ſick of love; *I charge you, ô yee daughters of Jeruſalem, if you find my welbeloved, tell him, that I am ſick of love.*

The ſecond Uſe may be for encouragement againſt afflictions. Among all that have their portion in the lake that burns with fire and brimſtone, the fearfull are the firſt, *Rev.* 21.8. as though that were part of their puniſhment, to be thruſt in formoſt: but becauſe it is true of this heavenly marriage, that *Plutarch* hath obſerved of our ordinary mariages, *Scoffers are more troubleſome, than they that are ſeriouſly inſtant.*

οἱ σκώπτοντες ἐνοχλοῦσι μᾶλλον ἢ διὰ σπουδῆς ἐπιτιμῶντες.

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ſtant; and as *Bucephalus* was not afraid of his burden, the ſhadow only frighted him; ſo many are afraid of a little ill language, the ſhadow of the Croſſe, which perhaps would bear the Croſſe it ſelfe well enough, let mee begin with them; but you will put *Auſtins Quære, & quis eſt qui Chriſtum adhuc irrideat?* Is there any now adayes that will ſcoffe at a Chriſtian? *Utinam unus eſſet, utinam duo, utinam numerari poſſent*, ſaith the Father: Chriſt is ſtoned, ſaith *Nazianzen*, by many that are called Chriſtians, though no otherwiſe than heathen images were called Gods, as *Juſtin* Martyr notes. *Michol* was barren untill her death, for ſcoffing at *David* dancing before the Ark: I liſt not argue out of the word, *untill*, (as the *Antidicomarianitæ* did) but I know not how *Michol* is fruitfull after her death of a ſcoffing generation. And *Nazianzens* complaint of old, is true now adayes, *Nothing is ſo delightfull as the deriding of a Chriſtian*; That I may not ſay *Juſtin* Martyrs, that applauſe and preferment waits upon them that *can rail upon honeſt men in handſome language*, εὐφώνως ὑβρίζειν. If my name were τιμαῖος, *Honourable*, and I would honour the leaſt in this place, I would not lightly loſe it for ἐπιτιμαῖος, *Reprehenſible*, as the Hiſtorian did, by reaſon of his frequent reprehenſions; but I fear mee, if the lot were caſt, ſome of our Tribe would bee taken for guiltie of this crime.

οὐδὲν οὕτω τερπνὸν ὡς χριστιανὸς κακῶς ἀκούειν.

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ἆρα γινώσκεις ἃ κατηγορεῖς;

Give mee leave then to ſpeak a word in ſeaſon; tell me, is not the ground of the quarrell, ὁ δίκαιος, *the juſt?* and I find it alſo, in *Wigandus*, one of the titles of the afflicted, is *Juſtus*, the Juſt; or, if you will, let the word bee, the Puritan. As *Philip* aſked the Eunuch, a little altered, *Knoweſt thou what thou condemneſt?* I ſay no more, but take heed thou ſtrike not a Schiſmatick, and a Saint be found to lye a bleeding, and thou to anſwer for it. I will tell you what *Picus Mirandula* ſaith in this caſe (or rather, *Non jam Picus, ſed Phœnix*, as *Politian* deſcants upon his name) I am in an extaſie (ſaith he) to think how prophane men rail upon thoſe now, whom one day they will wiſh they had imitated, *Quos cum ſequi potuerunt, perſequi maluerunt:* I will tell you of a Law an Emperour made, that no accuſation might bee laid againſt a Chriſtian, but ſuch as they would, ἐπὶ τῷ βήματι διαμένειν, *maintain before the Judgement-ſeat*, as *Juſtin* Martyr reports it, and learn then to lay nothing to their charge, but what you may avouch, ἐπὶ τῷ βήματι, *before the judgement-ſeat of God:* & if any Athenian be preſent, let me put them in mind, that the Athenians ſcoffed once at *Sylla's* wife, & it had well nigh coſt the razing of their Citie, he was ſo provoked with that indignitie; and think it not a ſafe thing to ſcoffe at the Saints of God, the Spouſe of Chriſt.

But ſhall any that bears the glorious name of

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of Chriſt, bee afraid of a word?

How great a pain, not to be born,
Comes from the prick of this ſmall thorn!

Then might they ſcoffe indeed, as they did at *Julian*, that was moved with ſuch blaſts, *Scommata noſtra ferre non potes, quomodo feres Perſarum tela?* Shall wee bee like thoſe women in *Tertullian*, *pudoris magis memores quàm ſalutis?* like *Pompey's* Souldiers, that were afraid to loſe their beautie, more than to loſe the victorie; and therfore *Cæſar* overcame them by this ſtratagem, *Feri faciem miles:* or ſhall we think to eſcape it? *Expectabo ſcilicet dum quicquam malevolentiæ ſacrum ſit, cui nec Rutilius ſacer fuit nec Cato?* Chriſt was a wine bibber with them, and *David* was the drunkards ſong, and ſhall we eſcape? Let *Auſtin* reſolve you, *quiſquis illa ſublimia præcepta* (*wonderfull commands*, as *Juſtin Martyr* ſtiles them) *implere voluerit, incidet in eorum ſacrilegam dicacitatem, & ab illis qui ſanari nolunt inſanus vocabitur.* but we fear leſt that honorable name of our profeſſion receive ſome blot by this means *Imo dum ſumus blaſphemetur*, ſaith *Tertullian* excellently; *ſed in obſervatione, non in exorbitatione diſciplinæ: iſta blaſphemia martyrii affinis; quæ tum me teſtatur eſſe Chriſtianum, cum propterea deteſtatur.*

ὀστοῦν ἐστὶ τὸ πύμμα; καὶ ἄλιχον σάρκα δαμάσει;

δαιμονικὰ παιγνίδια.

Let us then be *edomita fronte ad crucis opprobrium*, as *Auſtin* ſpeaks, or elſe I dare boldly ſay, the croſſe in baptiſm will prove but an Idle cere-

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οὐ γὰρ αἰσχυνοῦμαι εἰ μέτωπον εἶμι.

ἐγκλήματα ἐγκώμια.

πλυνὸν τῆς ὑγείας.

διὰ τί ἀρδόμεθα; ἵνα καρπὸν φορήσωμεν. πρεσβεύειν χειμῶνα.

ceremony: let us bee like the Scythian that went naked in the ſnow, and when *Alexander* wondred how he could endure it, as hee ſaid, ſo let us ſay, *I am not aſhamed, for I am all forehead:* like *Janus*, whom the Heathen made with two foreheads, becauſe he was the moſt innocent of all the Gods, and had no crime reported of him, *ut eſſet tanto frontoſior, quanto innocentior*, as *Auſtin* wittily gloſſes: let us count *accuſations our glorie*, in this caſe, with *Chryſoſtome*; and ſay with holy *Job*, If mine adverſarie ſhould write a book againſt mee, I would take it upon my ſhoulder, and bind it as a crown to my head; let us think they doe but according to the Attick phraſe, *Waſh us fairer with ſuch aſperſions:* let us think our ſelves watered with them, & grow more fruitful. *Why be we watered? to bring forth fruit*, ſaid *Baſil* of the water of Baptiſm: let us know it is a piece of Gods huſbandrie, for this purpoſe, *to dung us* with reproaches, that we may prove a richer ſoil for grace, as *Nazianzene* alludes to the Parable of the barren fig-tree, dunging is the laſt remedy againſt barrennes. I will end this with the words of *Frederick* the third of that name, Emperour, when hee paſſed by Florence, and beheld the flouriſhing wealth and honour of *Coſmus*, *O quam multa convitia & contumelioſa verba pertulit, ſurdaque aure tranſvit, donec ita locupletatus eſt!*

If there ſeem but little difference between a blaſt

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blaſt and a blow, in ſome mens underſtanding, I dare ſay you ſhall ſee but little in a Chriſtians undergoing; for though he will not pray with him in the Tragedie, that it may rain calamities, nor with *Clemens* his Gnoſtick, *Give mee calamitie, that I may glorie in it*; nor with *Theodoſius* his Foot-man in *Auſtin*, *Se velle fulminari*, that hee would bee ſtricken with the thunder-bolt, meaning that golden one which hee ſaw the image of *Jupiter* holding in his hand, and on that manner begged it of the Emperour: yet will hee not fear to ſay with the Pſalmiſt, *Correct mee, ô Lord, but not in thy wrath*; and as *Nazianzene* ſweetly, *Come when thou wilt, and prick mee where thou wilt, but wound me not with ſpear*: and with him in the Comedie, to his Love about to ſtrike him, *Non metuo ne doleat quod tu ferias*: and hee ſcorns the world, that thinks to ſit heavie on him in diſgrace, or perſecution, or death, as the Bull in the Fable did the Gnat that ſate upon his horn, and aſked him if he would be beholding to him if he flew away, and eaſed him of his burden. For what is diſgrace to him? as hee ſaid, *in faciem ſepeli*, burie mee with my face downward, if you will, ſaid hee to them that aſked him how he would be buried, for I know that when the Macedonians come, all things ſhall bee turned topſie turvie: and hee knows that when Chriſt comes, all ſuch miſpriſions ſhall be rectified. Or what is perſecu-

δὸς πεῖσαι, καὶ λαβὲ ἐπίδειξιν.

κάντρῳ νῦσαι μάχαρ, μὴ δοῦ-ξαι.

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πράττετε ὅ θύναδε, ὅτι δὲ καλλιερήσετε, &c.

Δεῖ φοβερῶν φοβερώτατον.

δεῦτε με, δεῦτε μ' αἴρετε.

Διὰ ζωῆς εἰς ζωὴν μεταβῆναι.

tion? reſolutely *Juſtin* Martyr, *Do your worſt*, ſaith he, *doe your worſt, but this I will tell you, you may put all that yee are like to gain by the bargain in your eye, and weep it out again.* Excellently *Tertullian*, *Nihil ſentit crus in nervo quando animus eſt in cœlo.* But you think to put a terrible vizard upon death, and ſcare a Chriſtian? No, no, call him if you will, *The moſt terrible of terribles*, that hee may ſeem in ſuch tragicall buſkins, the talleſt ſon of *Anak*, the King of fears; *Nazianzene* will challenge him, *Devour me, devour me: Baſil* will tell you, that the moſt cruell martyrdome is but a craftie trick to eſcape death, *to paſſe from life to life*, as he ſpeaks. If he wot the way, that was the way, and ſaid to the theefe upon the croſſe, *This day ſhalt thou be with me in Paradiſe*; Beloved, it cannot bee a dayes journey between the Croſſe and Paradiſe. Excellently *Prudentius* of thoſe two Martyrs, *Scripta ſunt cœlo duorum martyrũ vocabula, aureis quæ Chriſtus illic annotavit literis, ſanguinis notis eadem ſcripta terris tradidit:* Their names that are written in red letters of bloud in the Churches Calendar, are written in golden letters in Chriſts Regiſter, in the Book of life. When the Romans did immortalize their Emperors, as they called it, they brought one to ſwear that he ſee him goe to Heaven out of the fire, as *Juſtin* Martyr tels us: but I think I ſee thoſe bleſſed ſouls of Martyrs flie to Heaven,

like

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like *Elias* in his fierie charriot, like the Angell that appeared to *Manoah*, in the flames; and well therfore may a Chriſtian ſay to all his enemies, as *Socrates* of his, *They may kill mee, but they cannot hurt me:* or if you will give me leave to give the Engliſh, They may take away my head, but they cannot take away the Crown which the righteous Lord hath prepared for me.

ἀποκτεῖναι μὲν δύνανται, βλάψαι δ' οὐ δύνανται.

For who ſhall ſeparate us from the love of Chriſt, ſaith the Apoſtle? ſhall tribulation, or diſtreſſe, or perſecution, or famin, or nakedneſſe, or perill, or ſword? Nay, in all theſe things we are more than Conquerors, through him that loved us; for I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, in Chriſt Jeſus our Lord. See here (one of the beſt ſights that is, ſay they) a gallant ſhip well rigged, comming full ſwoop into the haven; a goodly man in the full ſail of faith; the waves of perſecution, famin, ſword, perill, death, like curs bark at this royall ſhip; but the Red Croſſe aloft looks down upon them with diſdain and ſcorn, and Love, the Pilot in the ſtern, will not vouchſafe ſo much as to look at them at all, *oculoſque ſub aſtra tenebat:* and if I may read his thought in his look, hee ſmiles (I gheſſe) in remembrance of

πλεονεξία.

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Θάρσει, Καίσαρα ἔχεις γὰρ ἄγεις.

that ſhip the Diſciples were in when the ſtorm overtook them, and ſayes within himſelf, as *Auſtin* of that, *Quia fluctus inſurgunt, poteſt iſta navicula turbari; ſed quia Chriſtus orat, non poteſt mergi: Bee of good courage, for thou carrieſt Cæſar:* and ſo the Chapter ends, and the veſſell is in harbour. And this is her condition here, the watch-men they wound the Spouſe, but ſhe won the day, and this is her ſong of triumph, *Dicite Iö Pæan, & Iö bis dicite Pæan. I charge you, ô yee daughters of Jeruſalem, if yee find my welbeloved, tell him that I am ſick of love.*

I have anſwered the ſervants of war, the Souldiers, what ſhall wee doe? and now, mee thinks, the ſons of peace take the queſtion at the bound, and reflect it back again into my boſom, as they did to *John*, *Maſter, what ſhall wee doe?* Excellently *Cyprian*, *In perſecutione militiam, in pace conſcientiam coronari*; A good courage in perſecution, in peace a good conſcience wears the crown: and this is the third and laſt Uſe for Caution, in the uſe of our proſperitie. *Nazianzene* tels a pitifull ſtorie of an old man that burnt in the middeſt of the water, and his Preface to it is this, *Shall I make the auditorie weepe?* I can tell a ſtorie as pitifull as that of *Nazianzene*, of ſome that freeze in the middeſt of the fire, but I dare not preſume to draw tears from this Audience: Our fathers bought gold of Chriſt at an hard rate, tried in the fire, and yet were rich in zeal and

Βάλει δάκρυα τῷ διάτρῳ κινήσω;

and affection; wee ſit rent-free upon the Goſpell, it coſts us nothing, and yet we grow verie beggars, and may hear that of the Poet; *Quod habes illius, illius quæ ſpirabat amores:* Many of us come to Church, as thoſe fooliſh women in *Auſtin*, that dreſt themſelves fine, and went to the Capitoll, and ſate there all day long, and thought *Jupiter* was in love with them: many that are hiſt off the ſtage for groſſe hypocrites among men, act a part of a Chriſtian here, and think God applauds them, like him in the ſame Father, *Doctus archimimus jam decrepitus ſenex quotidie in Capitolio agebat, quaſi Dii libenter ſpectarent, quem homines deſerant.* In ſtead of that *pœnitentia verrens & radens*, as *Tertullian* cals it, we have a little weeping, perhaps from the eye outward, as he ſpeaks. We think to make all our reckonings ſtraight with God, with a *Lord have mercie upon me*, on our death-bed: but as the Crab, when hee had given the Serpent his deaths wound for his crooked life, and then ſaw him ſtreak himſelf out, *At oportuit ſic vixiſſe*, it is too late now, you ſhould have lived ſo.

The genuine Chriſtian had rather injoy the light of Gods countenance, then the ſhadow of a great man: and if a Princes favor ſhould intercept it; *Alexander* the great came between the *Cynick* and the Sun, he deſires no other preferment but liberty to injoy it: he

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ſuffers them that liſt to ſcramble for all that the world cals gay, but will ſcarce let fall a look upon them himſelf, much leſſe ſtoop an inch below himſelf, as *Themiſtocles* bid his friend take up thoſe bracelets which he eſpied on the ground, *for thou art not Themiſtocles*, for thou art not a Chriſtian, he ſmiles at their jollity who if they ſcrape a little pelf together think themſelves the only happy men, and eſteems their folly like Caligula's who levied a great army to ſubdue the Eaſt, as he pretended, but when they ſhould have taken ſhip, commanded them to gather peble ſtones and cockle ſhels, and ſuch like Merchandiſe upon the ſea ſhore, and ſo returned proclaming: *Hæc ſunt ſpolia Orientis*: or like the fooliſh Prior in *Melanthon*, that rold his hands up and down in a baſin full of Angels, thinking to have charmd his gout ſo: he finds all other things, *a cold armefull*, as ſhe ſaid of her dead Spouſe, beſide Chriſt: and therefore as ye ſee upon dores where the Court hath been, For the Prince, or the like, ſo he hath written upon all the rooms in his heart, *For Chriſt*: he thinks him only worthy of his, *I have found*, *I have found*, and if he injoy him cries out, as the Perſian King did in his dream, *I have Themiſtocles*, *I have Themiſtocles*: he rols his name like ſome ſweet bit upon his tongue, and his lips are like a thred of ſcarlet, as Chriſt ſaid his Spouſes are: red like ſcarlet, with talking

σὺ γὰρ οὐκ εἶ Θεμιστόκλης.

Ψυχὴν ὡσαγκάλισμα.

εὕρηκα, εὕρηκα.

ἔχω Θεμιστοκλέα, ἔχω Θεμιστοκλέα.

king of nothing but Chriſt crucified, and thin like a thred, not ſweld with other diſcourſes, which are the two commendations of the lips, that I may play the Critick after our Saviour Chriſt, who ſeems like an amorous lover to have obſerved both when he ſaith, thy lips are like a thred of ſcarlet; and no doubt you may find Jeſus written in his heart in golden letters, as they tell of *Ignatius:* he thinks his eyes never go to a feaſt, but when they behold his beauty: *Tigranes*, in *Xenophon*, comming to redeem his father and friends with his wife, that were taken priſoners by *Cyrus*, was aſked among other, what ranſome he would give for his wife: he anſwered, he would redeem her liberty with his own life: but having prevailed, as they returned together, every one commended *Cyrus* for a goodly man, and *Tigranes* would needs know of his wife, what ſhe thought of him: Truly ſaid ſhe, I cannot tell, for I did not ſo much as look on him, or ſee him: whom then (ſaid he wondering) did you look upon? whom ſhould I replied ſhe, but him that would have redeemed my liberty with his own life? ſo a Chriſtian eſteems nothing elſe worth the looking after, but Chriſt who hath redeemed him; hee is the covering of his eyes, as the Scripture ſpeaks; nothing is ſweet without him: as *Auſtin* loved *Tully* before his converſion, but not ſo much after, *quia nomen Jeſu non erat ibi:* and as the Jews throw

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throw the Book of *Eſther* to the ground before they read it, becauſe the name of God is not there, as their Rabbins have obſerved; his heart *reſts in him*, according to the nature of *true love*, as *Zanchy* conceives it intimated in the Greek word ἀγαπᾶν, *to love*, from ἄγαν πάυειν, *to reſt much*, and the Hebrew word אכה, which ends *in litera quieſcenti*: in a word, all his actions are but interpretations of this Text, *I charge you, ô yee daughters of Jeruſalem, if yee find my welbeloved, tell him, that I am ſick of love.*

But as *Linacer* ſaid, when he heard the fifth chapter of *Matthew* read, and the reſt of our Saviours Sermon upon the Mount, *Aut hoc non eſt Evangelium, &c.* Either this is not Goſpel, or we are but few of us Chriſtians: our *ſouls* may well be termed ψυχὴ, from *coldneſſe*, and hee that would exhort to love, muſt doe it in the Apoſtles words, *Follow love*, as *Chryſoſtome* gloſſes, follow it, for it is fled away, and hath forſaken the earth: wee have many now like thoſe ſimple men in *Auſtin*, *qui laudant in igne lucem, ardorem vituperant*: that are ready to ſay with him in the Comedie, *Bonum eſt pauxillum amare, imo totum illud amare non eſt bonum*: they cannot away with this *ſick of love*: for earthly things we can, ſuch as faſt and crie, give, give, as faſt as the horſleeches daughters, and remain as unſatiable as the fire, that ſaith not, It is enough: we build higher and higher

διώκετε τὴν ἀγάπην.

in

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in our ambitious thoughts, as that proud generation did after the floud, *Deſiring to joyn together the things that will not be joyned*, as *Chryſoſtome* ſpeaks, *heaven and earth*. We gape in our covetous deſires, as ſome fooliſh fellow made the picture of a groſſe Non-Reſident, with a living in one hand, and a living in the other, and yet his mouth gaping wide for another: like *Alexander*, whom the Scythian Ambaſſadour told, that if he held the Eaſtern Empire in the right hand, and the Weſtern in the left, yet hee would not be content; like a child, that muſt have both his hands full of his break-faſt, and yet cries for more; for ſuch a picture would his be, if *Apelles* ſhould have repreſented him holding a Globe in each hand, and yet weeping, when hee heard the Philoſopher reaſon of another world, becauſe he was not Maſter of that too. But for heavenly bleſſings, we are as reaſonable, as they ſay Schoolboyes are, that care not how little they have for their money; a little Religion, a verie little upon the knives point, will ſerve our turn: we ſoon crie out, as one of the firſt Jeſuits did, when he thought himſelf full of Revelations, *Satis, Domine, ſatis, &c.* Chriſt himſelf is ſoon tedious to us, we cannot live well with him, though wee know wee cannot live at all without him, as the Roman Senator ſaid of women; wee had rather ſhake him off, than ſhackle our ſelves in ſo many ſervices, to pleaſe him;

σωιάζειν θέλοντες καὶ κολακεῖν τὰ μὴ πεφυκότα κολλᾶσθαι, οὐρανὸν καὶ γῆν.

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him; walk circumſpectly, pray continually, mortifie the fleſh, be holy, ſober, chaſt, &c. if you mean to come to Chriſt, nay rather let him goe, *Non emo tanti pœnitentiam*, as hee ſaid. Nay, if any make more haſt to run the way of Gods Commandements, it is *Jehu's* furious march preſently, and their ſoul is troubled for the chariots of *Aminadab*, as the old Tranſlation reads it; a forward people, as the word ſignifies: and as dogs that let men amble a fair pace quietly, but if they gallop, though their errand bee of importance, and to the King perhaps, bark and flye at them, and at the Moon, not ſo much becauſe ſhee ſhines, for that they ſee alway, but becauſe by reaſon of the clouds hurried under by the winds, ſhe ſeems to run faſter than ordinarie; ſo theſe men rail at thoſe that make any ſpeed more than common, though their haſte be of great importance,

ἐπεὶ οὐχ ἱερήϊον, ἰδὲ βοείλω, ἀλλὰ πρὸς ψυχῆς θεὸν.

To ſacrifice they run not, nor to war,
But for the God of ſouls themſelves prepare.

As it is in *Homer*, though it be to the King of Heaven: but what thinks a Chriſtian of all theſe difficulties? Lovers purſes, as wel as their tongues (as *Plutarch* hath obſerved) are tied with Purſlain leaves, that ſoon ſlip, they mean not to ſpare for coſt; and therefore reſolve, *Not to think any expence too much, though they do, that refuſe to take on them the yoke of God*, as *Clemens*. *Non ſunt omnibus onerosa tolerantibus,*

οὐχ ὑστέρησον, ἀλλὰ τοῖς ἐθελομένοις τὸν θεῖον ἀναλαβεῖν ζυγὸν, τούτοις ὑστέρησον.

ſed

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ſed tolerare nolentibus, as *Salvian*: & with *Auſtin*, *Levis ſarcina Chriſti; etſi anguſta eſt paucis eligentibus, facilis tamen omnibus diligentibus*: This love, this divine love is like a rod of Myrtle, which as *Pliny* reports, makes the traveller that carries it in his hand, that hee ſhall never be faint or wearie.

But whence is our coldneſſe? Wee ſay it is pitie that fair weather ſhould doe any hurt; but I am afraid our proſperitie is guiltie of our untowardneſſe, and perhaps God had need to come among us to reformation, as that Abbot in *Cruſius* to his Covent, in a coat of mail: and the Spouſe of Chriſt would pleaſe him better, if ſhee were *Haſta compta*, according to the manner of the Roman Spouſes: and wee might call to affliction in the words of Chriſt, as *Caſſiodore* applies thoſe in this book; Ariſe, ô North, and come, ô South, and blow upon my garden, that the ſpices thereof may flow forth: I ſay no more but this in generall to everie one, as *Tully* writes to his friend, *Si me amas, quantum profecto amas; ſi dormis expergiſcere, ſi ſtas ingredere, ſi ingrederis curre, ſi curris advola*: if wee love Chriſt ſo much as wee ſhew for, let everie one mend his pace in religion: and ſince God hath brought us into a land that hee had eſpied for us (as the Prophet ſpeaks of Iſrael) flowing with milk and honey, which is the glorie of all lands (at this time eſpecially) for peace and proſperitie,

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let us remove our tents, as the Iſraelites did in the 33. of Numbers, from Mithkah to Chaſmonah, from ſweetneſſe to ſwiftneſſe, as the words ſignifie; from the ſweetneſſe of Gods favours, to ſwiftneſſe in running the way of his Commandements: O how ſhould Chriſt delight to walk the ſtreets of our Cities, if they were paved with the love of the daughters of Jeruſalem!

In particular let us beware of two things: 1 That we forget not the afflictiō of *Joſeph.* The religious King *Numa* built a Temple, which he called πίστεως καὶ εἰρήνης ἱερὸν, *That faith and peace might dwell under the ſame roof*: and if there be but a wall of ſeparation between theſe two, *Templum Concordiæ* will prove but *Opus Vecordiæ*, as that was termed: I pray God that peace doe not play the Sophiſter in the world now adayes, and partaking of the nature of cold, freeze Heterogeneals together, Papiſts and Proteſtants in the neereſt bonds, and ſtraiten the bowels of brethren one toward another; and ſo prove like oyle, the Embleme of it, *Inſaniæ venenum*, as *Anacharſis* called it, becauſe he had obſerved at their games, as ſoon as they had anoynted themſelves with it, they that were loving to one another before, fell to fighting and wreſtling. Two earthen pots floting in the water, with this inſcription, *Si collidimur, frangimur*; If we knock, we crack; were long ago made the Embleme of England

and

and the Low-Countries; but may now bee extended to all Chriſtians. The Jews obſerve out of thoſe words, *Hoſ.* 8. *Aquila ſuper domum Dei*, that Eagles have alway been ominous to the Church: and now the Turtle mourns, griped in the talons of the Imperiall Eagle: two uniſons in Muſick ſtrike one, and you ſhall perceive the other ſtir, as it were affected; and if there were a ſympathy of our affections proportionable to the Harmony of our Confeſſions, it would be ſo with us in our brethrens caſe.

Conſalvus a Spaniſh Biſhop and inquiſitor, wondred how the proteſtants had that Commandement; thou ſhalt love thy neighbor as thy ſelf, ſo indelibly printed in their hearts, that no torture could blot it out, and make them confeſſe and betray one another: And the Jews in their very nuptiall feaſts, and mirth break a glaſſe, with wine in remembrance of *Jeruſalem*; ſaying, when they throw it down, thus was *Jeruſalem* broken; and what they ſpill in wine, they fill with teares: And if any now will ſay he is a Chriſtian, and yet is ſo unnaturall that he can ſee his brother Germans in the faith ſuffering, and yet not be ſorry: I will ſay he is but a ſorry Chriſtian: Me thinks I ſee a Frenchman comming to the Magiſtrate that bears not the ſword in vain, and ſaying as the Macedonian in the viſion, to *Paul*, Come and help us; and I gheſſe by

his countenance, he would be loth to go away with *Cains* anſwer: Am I my brothers keeper? me thinks I ſee Religion (now if ever in that ragged garment of the picture) fall low at the feet of Majeſty, and her ſpeedy whiſpers out of the duſt, the Defender of that Faith is a more glorious title then Beauclark: That according to the cuſtom of the Suevians, *honoratiſſimum aſſenſus genus Armis, laudare*, that *Rodolphus* the Emperor, was innobled by this Epitaph, *Eccleſiæ cecidit*: that *Beati pacifici* breaks out of our Saviours mouth like lightning out of heaven indeed, which clears the ayre alway, but doth not alway melt the ſword in a mans ſcabberd: that *Salomon* was *Jedidiah*, Beloved of the Lord, becauſe he built the temple of God: and ſo *David*, becauſe he fought the battels of God: was *David* beloved, & that without reſtriction, becauſe he was beloved of God, and of al Gods people alſo becauſe he went out and in before them: that *Salomon* was *Davids* ſon, and therefore his peace muſt needs be daughter to his war: and now ſhe is riſen, and I cannot tell you any news of the anſwer: but ſhe ſeemd to mutter ſomething as ſhe turn'd aſide; and by moving of her lips I gueſſe the ſentence was that which the ſubtill woman of Tekoah ſaid of *David*, when ſhe had dealt with him from *Joab* the Captain of the hoſt, about the reducing of his ſon *Abſalom*, as in her entry; *help ô King*, ſo now

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now in the parting, My Lord the king is wiſe as an Angel of God, to underſtand all things that are in the earth: and thus it becomes us to think: but this naile muſt be faſtned by the maſter of the aſſemblies.

But this I had almoſt forgotten; ſhe left a meſſage with me for you my brethren, what aid ſhe deſires at your hands, and this it was: *Weep for us*, that ſentence likes me well for you, that he ſaid of himſelf, *I have no wit, but weeping*: weep for them that bleed for Chriſt, that did both weep and bleed for them and thee: Faſt for us: the Tarentines in *Ælian*, held a feaſt which they called *Jejunium*, the Faſt, becauſe the Rhegini ſuccoured them, being almoſt famiſhed in a ſiege, with that which they ſpared in everie tenths dayes faſting: *Decima, ut dives fias*, ſay the Rabbins. God knows whether our faſting might occaſion them a feaſt, or not; but ſure if wee could faſt, they could not but fare well: Pray for us above all, pray for the peace of Jeruſalem, that our ſons may be as plants grown up in their youth, that our daughters may be as corner-ſtones, poliſhed after the ſimilitude of a Palace, that they may be Royall and Palatine ſtones; that theſe Halcyon dayes of peace may continue for the Kings-fiſhers to build and breed in; for the Miniſters of God to build up the Church, and beget many ſons and daughters to God. And having thus publiſhed this Brief from her, ſhe gave

οὐδὲν ἔχω σοφὸν πλὴν δακρύειν.

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γονάτων τραύματα.

ἐν γόναιν.

δυσωπεῖν Θεὸν.

gave command alſo, that I ſhould ſtir up your charitie. Let us then be like the Patriarch of Conſtantinople, that had a cuſhion alway carried before him, ſo frequent he was in prayer; or rather be able to ſhew thoſe *wounds of the knees*, that *Nazianzene* ſpeaks of: let us be like that figure in Heaven, which Aſtronomers call, *In the knees:* let us with an holy impudence, as *Baſil* ſpeaks, *make God aſhamed*, that he cannot look us in the face, if hee doe deny our importunitie: let us with an holy violence ſay with *Jacob*, I will not let thee goe, untill thou give a bleſſing to thy Churches.

And to conclude this in the words of *Auſtin*, in a like caſe, *Adjuramus vos ergo fratres, per ipſa viſcera charitatis, per Chriſtum Dominum noſtrũ, per manſuetudinem ejus adjuramus vos, tempus enim eſt ut impendamus in eos, magnã charitatem; hortamur medullas charitatis veſtræ, fundatis ad Deum preces pro illis.* I know the Souldier ſcoft at *Flaminius*, that was holding his hand up to Heaven while the Armie was fighting; and raſh *Minutius* at wiſe *Fabius*, that intrencht his Armie for ſafetie on the mountains, What will he carrie his Armie to Heaven, ſaid he, will he interpoſe a wall of clouds between him and *Hannibal?* But *Hannibal* ſaid to his Souldiers, that he was afraid of a ſtorm from the cloud upon the mountains: but our eyes are lift up to the mountains, from whence commeth our ſalvation; *Moſes* muſt be

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be upon the mount, and pray that *Joſhuah* may prevaile in the valley; we muſt carrie our Armie up to Heaven, if we would be ſafe. The Romans puniſhed one that was ſeen looking out at his window, with a crown of roſes on his head, in a time of publike calamitie; and *Uriah* refuſed to goe down to his houſe, to eat and drink, and make merrie with his wife, becauſe *Iſrael* and *Judah* abode in tents, and his Lord and the ſervants of his Lord were incamped in the open field: and is it not a ſhame for us at this time, to crown our ſelves with Roſe-buds, to ſtretch our ſelves upon our beds of Ivorie, and pleaſe our ſelves with a full dream of unchangeable proſperitie, which comes thorow the Ivory gate, as *Homer* ſpeaks, without any remorſe, or remembrance of the afflictions of *Joſeph*? were it not wiſdom for us, that are but of the lower houſe, to grant a Subſidie of ſighs; for us that are but of the Cõmon Councell, to take order for a preſſe of prayers; for us that are but private Subjects of the Kingdome of Grace, to contribute a benevolence of tears, toward the quenching of thoſe flames, with which all the Churches of God round about us are on fire? The Jews have a ſaying, that ſince the deſtruction of Jeruſalem, the door of prayers hath been ſhut; but the door of tears was never ſhut: were it not wiſdome, when our neighbours houſes are on fire, to water our couch with tears, and ſo caſt

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wet ſheets upon our own head, as they doe in that caſe, to preſerve them from burning: it is not a woodden wall of ſhipping, as *Themiſtocles* expounded the Oracle, no, nor a braſen wall, which they ſay the Fryar would have made about this Iland, that can ſecure us, unleſſe wee make our peace with God, that hee may be a wall of fire round about us.

Let us therefore remove our ſins, the fuell of the fire of Gods wrath; let us drench our ſouls thorowly wᵗʰ the tears of true repentance, that we may draw neer to God with comfort, for otherwiſe God is a conſuming fire, as the Apoſtle ſpeaks; and let me exhort you to read the deſert of our ſins, in their deſertions; to reckon what we may, by what they do ſuffer; and ſo as *Nazianzene* ſpeaks of unmercifull oppreſſours, *Sow the ſeeds of wiſdome for our ſelves in thoſe furrows, that the ploughers make upon our brethrens back:* and if wee like that wᶜʰ was once ſaid, & is verie true, *Satius Solem non lucere, quàm Chryſoſtomum non docere:* Better loſe the Sun of the Firmament, than the Sun of the Goſpell; let us eſteem better of the Word: it may be feared, that if the Cocks cannot raiſe us from our ſleep in ſin, the drums ſhall: let us pray with *Joſhuah*, that it may ſtand ſtill in our Gibeon: by vertue of fervent prayer *Elias* is ſaid to have bridled Heaven with his tongue. Let us not boaſt of our proſperitie. *Scipio* did not think the Com-

γεωργεῖν τὰς συμφορὰς.

mon-

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mon-wealth happie, *ſtantibus mœnibus, ruentibus moribus*, ſaith *Auſtin:* and it is a Jewiſh proverb, *In loco Dagee non eſt Raphe*, the meaning is to this effect, it is a ſymptome of ſickneſſe, when Laodicea is *tepida & glorioſa*, poor and proud, begging and bragging, lukewarm and yet luſtie. Let us not be ſecure, *Initium calamitatis ſecuritas*, ſaith the Hiſtorian; wot you where Calamitie dwels? the verie next door to Securitie: and to end with the Apoſtle, Be not high-minded, but fear; *Timidi mater non ſlet*, is a verie prettie ſaying; the onely way to avoyd Cannon-ſhot is to fall down flat, they ſay; and if wee can humble our ſelves before God, I warrant England, ἐξω βέλους, *out of gun-ſhot:* if the Lord ſhould threaten us, as that Captain in *Plutarch*, *to turn all tupſie turvie:* if the decree were already gone out againſt us, if the plague were begun in the Congregation, yet if wee could, that I may uſe the words of *Tertullian*, *Preces jejuniis alere*, Make prayers fat with faſting, which now, God knows, are well nigh ſtarved with formalitie, the zeal of *Moſes* ſhould ſtand in the gap, and the prayers of *Joſhuah* ſhould cauſe the Sun of the Goſpell to ſtand ſtill in our firmament, till the enemies were conſumed. O Lord, though for our ſins the earth be moved, and we have long wreſtled with thy patience, to pluck a judgement out of thy hand by our iniquities: yet let thy Goſpell continue among

πταύτλιον οὖπαν πλὼ πίλιν τοιαύτλιον ποιῆσαι.

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us, as long as the Sun and Moon endureth; *Loquere ut te videamus*, Speak unto us by thy word, that we may behold the beautie of thy face, ἐν λιτάις καὶ ὀλεθρον, as he ſaid, *Let that ſhine, and though thou kill us*, yet wil we truſt in thee.

Suffer mee yet a little, but to name the ſecond, to beware leſt we fall in love with Gods bleſſings, and forget our bleſſed God, eſpecially the Tribe of *Levi*, that had no inheritance among their brethren, that *the Lord might bee their portion*, as *Lucian* of the Prieſts. *Paul* did not ſay, Shall robes, or ſhall riches, or ſhall revenues ſeparate us from the love of Chriſt? ſaith *Chryſoſtome*; for theſe are baſe, not worthy naming: but *Origen* knew us better, *Nos autem utinam*, I wiſh wee could ſay, nor pleaſure, nor pelf, nor preferment, ſhall ſeparate us from the love of God: it were well none put aſide Chriſt and a good conſcience in the ſuit of honor, as *Craſſus* in *Tully* did *Scævola*, *Equidem cùm peterem magiſtratus, ſoleo in prehenſando dimittere à me Scævolam, cum ei ita dicerem, me velle eſſe ineptum:* that none did caſt away the nets, when they had caught the crown, with *Peters* Succeſſour; that there were no ſuch Prelates as Pope *Urban* wrote to, *Monacho fervido, Abbati calido, Epiſcopo tepido, Archiepiſcopo frigido:* like him in the Greek Epigram; *Aſcend downwards, for thou haſt deſcended upwards:* like the boyiſh charm, Out grace in glorie, out grace in glorie: that none were like that

Θεὸς ἡ ἐμὸς δόξα.

δὸς ἀνάβηθι κάτω, νυῦ γὰς ἄνω κατέβης.

that Abbot in *Melanchon*, that lived ſtrictly, and walked demurely, and lookt humbly alway upon the ground, ſo long as he was but a Monk, but when upon preſumption of his extraordinary ſanctity, which thoſe outward geſtures, *the ſilent deſcribers of a godly life*, as *Nazianzene* terms them, did ſeem to promiſe, hee was made Abbot; as though it had not been the ſame man, hee grew intolerably proud and inſolent, and being aſked, confeſt his former lowly look was but to ſee if hee could find the keyes of the Abbey. And it is well if there be none, that when they have gotten the keyes of the Church, grow key-cold: if there were any, they ſhould need no other glaſſe to behold themſelves in, than that tree in *Virgil*, *Quantum ſe attollit ad auras æthereas, tantum radice in Tartara tendit:* but let them that liſt, warm themſelves at the Pontificall fire, till they bee luke-warm, as *Peter* did, let mee burn my wings upon which I ſhould mount aloft to preferment in this holy fire of love and zeal.

τὰ καλὰ τῆς κατὰ Θεὸν βίκ προσχήματα οἱ σιωπῶντες κλῆρυκας.

When *Mundus*, a Gallant of Rome, being in love with *Paulina* a noble matron, could not win her to his will, he corrupted the Prieſts of *Iſis*, to fain the God was in love with her, and would enjoy her ſuch a night; ſhee came with her huſbands conſent, and ſo *Mundus*, under the notion of the God, enjoyed her. How dangerous wil the world prove to the Church, when we take the fruition of it as a teſtimony

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of Gods favour, of his preſence, that he loves us eſpecially if the Prieſts be corrupted too: if *Pauls* give way to it, how ſhall poor *Paulina*, which derives her ſap and ſtrength from them, chuſe but be entangled? Let us therefore follow the counſell of the Oracle, which was given to the founders of Byzantium in *Strabo*, *Quærerent ædem cæcorum terræ contrariam*, and ſince the blind worldling will needs flag and flutter here below, let us take not *Euripides golden*, but *Plato's heavenly wings*, and flye up to heaven, for why ſhould wee bee like the woman in the Goſpell, that had a ſpirit of infirmitie, and was bowed downward, as *Gregorie* alludes: Imagin that eloquent Biſhop had to doe with you, and took you by the garment, as hee did the Emperour *Anaſtaſius*, and told you this ſilken caſſock, this ſcarlet cloak, you ſhall not carrie hence with you; *Not a painted wel-coloured ſhip, but a good, well-compacted ſhip, fit for navigation*, as *Nazianzene* elegantly, let us chuſe to arrive at Heaven with tattered ſails, rather than to ruffle toward Hell with *Cleopatra's* ſilken tacklings. Let us ſell all wee have, and with the Spouſes love, purchaſe this pearl of price, the Lord Jeſus: the clowniſh huſbandmen in the Goſpell reaſoned thus, This is the Heir, let us kill him, and the inheritance ſhall be ours: but I can tell you a better ſtraragem than that, Let us kiſſe him (*Kiſſe the Son leſt he be angrie*) let us

χρύσεαι. οὐρανίαι πτέρυγες.

μὴ ναῦν ποικιλοπρῷρον εὐχρόον. ἀλλ' ἐσθλὸν νόμφοισιν ἔμπλοον.

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us marrie him, and the inheritance ſhall bee ours.

O that my voyce could reach now to my brethren at the Univerſities, I would tell them, that among other ornaments of the Academie, at Athens there was a ſtatue of Love, as *Junius* obſerves; as though there were a peculiar neceſſitie for ſuch a grace in ſuch a place. This would make us like thoſe Doves in *Baſil*, whoſe wings if they bee anoynted with ſweet oyntment, allure all that they come withall to the houſe; and if our wings were anoynted with this precious oyntment of love, wee ſhould draw many to Gods houſe, this ſhould make every College like a Pomegranat, everie Student a Kernell, and everie Kernell, as that King wiſhed, a ζώπυρον, a *Timothy*, which ſhould *ſtir up the grace of God* in himſelf and others: this ſhould make us all ſeek the glorie of God, not our ſelves: that ſhould bee the rule and ſquare of all our actions and endevors, *As the cord is to the builders, which reacheth from one corner of the houſe to the other*, as *Chryſoſtome* compares it upon thoſe words: I know the School determins, that an Angell of an inferiour Hierarchy cannot illuminate one of a ſuperiour: and therefore I would not preſume to informe, but deſire to enflame my reverend Fathers: remember then that the Seraphins, that have their name from burning in love, are an higher order than the Cherubins,

ἀναζωπυρεῖν πρὸς χάριν τοῦ Θεοῦ.

οἷον σπαγίον οἰκοδομῶν ἀπὸ γωνίας εἰς γωνίαν τεινόμενον.

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bins, that ſhine in knowledge, and let love create you Seraphicall Doctors. *Thomas* makes *Theologicam Speculativam*, and *Scotus Practicam*, and *Hales*, *Affectivam*; but a concurrence of all theſe muſt make a perfect Divine, whoſe knowledge ſhall be animate with affection, and incarnate in action. It is one of *Jeremies* lamentations, that they who are brought up in ſcarlet ſhould embrace the dung: and the Lapwing is made an Hieroglyphick of infelicitie, becauſe having as it were a little coronet upon her head, ſhe feeds upon the worſt excrements. Chriſt Jeſus hath clad us in ſcarlet, as *Saul* did the daughters of Jeruſalem, and made us all Prieſts and Kings to God, and why are we ſo baſe to caſt our ſelves away upon theſe earthly things? Let us rather ſeek the things that are above (as the Apoſtle ſpeaks) where Chriſt ſitteth at the right hand of God: let us be like *Thomas*, as the Legend is of him, that when the Crucifix ſpake to him, *Benè de me ſcripſiſti Thoma, &c.* What reward doeſt thou deſire? nothing anſwered he, but thy ſelf, O Lord: and as the German women at a ſiege, when the Emperour gave them leave to depart with what they could carrie, left all their gold & jewels, & went forth everie one with her huſband upon her back: ſo let us count all jewels but *jocalia*, as they are called, and think our ſelves rich if wee may enjoy Chriſt; and as they make the ſtatue of

Sardanapalus,

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Sardanapalus, with theſe words engraven, *Eat, and drink, and nothing elſe*, and acting the ſame with his hand knacking over his head: ſo let us be like *Simeon* in the Goſpell, with Chriſt in his arms, and a *Nunc dimittis* in his mouth, *Now letteſt thou thy ſervant depart in peace*: or with the Chriſtians in *Clemens*, *bidding adieu to all worldly vanities*: and ô that ſome *Simeon Zelotes*, that preacht once in England, as *Nicephorus* hath it: ſome *Elias*, that ſuckt fire out of his mothers breſt, as *Epiphanius* ſpeaks, were among us, to enflame our hearts with this holy fire of love: or ſome honeſt *Heroſtrates*, that might ſet this temple a fire with it: O that wee could hear *Paul* in this place (as *Auſtin* wiſhed) and upon this Text, for I count all things loſſe for the excellencie of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſſe of all things, & doe count them but dung, that I may win Chriſt.

εἰδὼς, πῦρ, &c. πάλλα δ' οὐδέν.

ἡδονῆς ὄνειρος χαίρετε.

I think there is none here, but will be content to accept of Chriſt, when they ſhall ſee him come like a Bridegroom, accompanied with thouſands of Angels, and ten thouſands of Archangels, with all the glorious Cherubims and Seraphims, to fetch home his Bride, *Ducere uxorem*, according to the proper phraſe of marriage, *Mille illum pueri, mille optavere puellæ*: but then it will be too late, as *Pompey* told his *Cornelia*, It is no praiſe for thee to

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have loved *Pompeium Magnum*, *Pompey* the Great, but if thou cheriſh *Pompeium miſerum*, *Pompey* the miſerable, thou ſhalt be a pattern for imitation to all poſteritie. And as *Themiſtocles* told his *Amaſius*, that ſlighted his love while he was a mean Citizen, but ſought it flattering when he was become a great Commander, *Sero quidem, ſed uterque ſupinus:* ſo will Chriſt anſwer all thoſe that crie Lord, Lord, there; but ſaid here, Wee will not have this man, as it is in the Goſpell, he ſhall not raigne over us.

Away therefore with nice follies, conſider what a ſhame it is, that the rule in *Seneca*, *Oſtendam tibi amatorium ſine medicamento; ſi vis amari, ama*, ſhould bear exception only in Gods love to us, which wee repay with hatred, as *Alfonſus* King of Arragon concluded, when the verie queſtion had been debated before him, upon occaſion of thoſe words. Conſider what provoked *Baſil* to this love, to think how the Devill would inſult over Chriſt at the day of judgement, as he ſpeaks, that hee had ſtoln his love with traſh and trifles from him, who had redeemed him with his own bloud, *This would be more grievous to me than the torments of hell*, ſaith the Father. Let no man ſay as thoſe in the ſame, *I am not at leaſure to be made whole: abſurdly and fooliſhly ſpoken*, ſaith he, *I am not at leaſure to be made whole.* Let no man be like *Antigonus*, that when a Treatiſe of

χὴ τετό μοι πρὸ ἐν ἄλλου κολάσεων βαρύτερον εἶη. οὐκ ἐχω σχολὴ ὑμεῖαι ὦ τ ἀτοπίας πρὸ λέγων, οὐκ ἐχω σχολὴ ὑγιαίαι.

of happineſſe was preſented to him, ſaid, he was not at leaſure: or like them in *Plutarch*, that put off a meſſage concerning the ſaving of their lives, with *Cras ſeria:* I will hear thee of this another time, as *Felix* ſaid to *Paul:* ſo it comes to paſſe as *Auſtin* ſpeaks, *Foras ſunt cum voce corvina, Cras, cras, quia gemitum columbinum non habebant:* rather as the Poet hath it, *Hodie amet qui non amavit, quique amavit hodie amet.* To day if yee will hear his voyce, harden not your ſelves, as in the day of provocation: This is the day of affections, ſaith a Reverend Divine of ours, then is the day of judgement; then when all hope of enjoying Chriſt is paſt, as *Baſil* ſpeaks of repentance excellently, *O how ſhalt thou tear and rend thy ſelf? how ſhalt thou lament, fruitleſly repenting? What wilt thou ſay? Wo is mee, that I have not caſt off the burden of ſin; wo is mee, that I have not waſhed away my ſpots, but am now pierced with mine iniquities. Now have I loſt the ſurpaſſing joy of Angels,* and the reſt moſt pathetically. And what now (to end all) what if we meet with a little oppoſition? You have ſeen perhaps, an Embleme of the Church, an Earth beſieged with many winds, the Devill at one corner blowing, and the Pope over againſt him blowing; the Emperour at another quarter blowing, and the Turk at a fourth blowing, and all to ſhake this earth: and yet in deſpite of all theſe, the word is written in it

ὦ πόσα σπαράξεις σεαυτὸν; πόσα σεαυτὸν κατάξεις ἀκήρατα κατανοῶν; οἵα ἐρεῖς; αἰαῖ μὴ ἀπορρίψαι τοῦτο τὸ φορτίον τῆς ἁμαρτίας! αἰαῖ μὴ ὅπως ἀπολάβῃς τὰς κηλίδας! ἀλλ' ὀξυμώνον εἶναι τὴν ἀνίδρωσιν! νῦν αὐγὴ μετὰ τὴν ἀγγέλων.

SERM. 2.

Immobilis: the finger of God hath written it in indelible characters: *Nulla litura in decretis ſapientum*, as the Stoicks ſaid. Though the enemies forces may ſtile themſelves *Invincible*, yet all this wind ſhakes no corn, for it is *Immoveable:* and I may ſay of all theſe blowers, as the Orator ſaid once of the Athenians, comparing them to men running up an hill, *They breathe much, but they have little ſtrength:* as *Maximilian* the Emperour was ſo delighted with that ſentence of *Paul, Si Deus nobiſcum*, If God be with us, who ſhall be againſt us? that hee cauſed it to bee written upon the wals in moſt rooms of the Palace: and the Chriſtians at Antioch, in a great earth-quake, that ſhaked downe moſt of their houſes, till it was revealed to an ancient man among them, that they ſhould write theſe words upon their doors, *Chriſtus nobiſcum, ſtate*; which being done accordingly, they fell not: ſo the Church being built upon the Rock, the gates of hell ſhall not prevail againſt it: ſuch is the Church founded upon Chriſt.

μέγα μὲν πνέουσι, μικρὸν δὲ ἰσχύουσι.

And ſuch is everie Chriſtian: and what if wee meet with war, with watch-men, with wounds, as the Spouſe doth here? Chriſt Jeſus is the Captain of our ſalvation, ſaith the Apoſtle to the Hebrewes; and his banner over us is Love, ſaith the Spouſe in the Canticles, and every Soul that loves him is his Souldier, *Militat omnis amans*, ſaith the Poet; and

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wee have all taken our oath of allegeance to him in the Sacrament of Baptiſm, *Non ego perfidum dixi Sacramentum ibimus, ibimus:* Let us ſo fight the good fight here in the Church militant, that wee may receive the crown of glorie hereafter in the Church triumphant: let us ſo be *Jacobs* Wreſtlers, that wee may be *Iſraels* Seers of that beatificall viſion, when Chriſt ſhall apply his crown to that forehead that hath ſuffered ſhame for him, as *Alexander* the Great applyed his crown to the Souldiers forehead that had received a wound for him. When Chriſt ſhall kiſſe thoſe ſcars that wee bear for him, as *Conſtantine* the Great kiſſed the hollow of *Paphnutius* eye that he had loſt for Chriſt: the triall ſhall not ſeem grievous, becauſe the triumph ſhall be ſo glorious: in a word, though our ſute be ſomething coſtly, a good marriage will pay for all.

Give mee leave to cloſe up all with a ſhort ejaculation out of *Bonaventure*, *Transfige pectora noſtra, dulciſſime Jeſu, ſuavi ac ſalutari vulnere amoris tui:* Behold our breſts open & naked before thee, ſhoot us, ſhoot us thorow, ô bleſſed Savior, with thoſe golden arrows of thy love; wound us with that ſoveraigne balm, and cure us with that wholſom wound: and that wee may be ſound in Religion, ô make us ſick of love, then ſhall our raviſhed ſouls pant after thee, as the Hart panteth after the rivers of waters; then ſhall our broken ſpirits, elevated

ted by that divine fire, break out into ſongs of love, and ſongs of praiſe, and ſongs of thankſgiving to thee, ô glorious Creator; to thee, ô precious Redemer; to thee, ô gracious Comforter; to the Father, to the Son, and to the Holy Ghoſt, three perſons, but one true and ever-living God, whoſe name is exalted above all bleſſing and praiſe, as it is in *Nehemiah*, Who is God bleſſed for evermore.

FINIS.

THE Burning Light.

A SERMON PREACHED at a Visitation in CHRISTS Church, *London.*

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A SERMON PREACHED AT THE *VISITATION* IN CHRIST-CHVRCH, LONDON.

IOHN 5. 35.

He was a burning and a shining Light, and ye were willing to rejoyce in his Light for a season.

THey say of the Nightingale, that when she is solitary in the Woods, she is careleſſe of her note; but compoſes her ſelfe more quaintly and elegantly, if ſhe conceives there be any Auditors, or if ſhe be neere houſes: ſhe can chirpe it in a corner

Introductio. 1. Apologia.

SERM. 3. corner and chant it in a Quire more delicately. Though I had thought to have accommodated my ſelfe, in ſome reſpect to the Auditory (for I know there is a great difference to which due reſpect may be had; *Modus orationis eſt auditor*) Yet as the Martyr ſayd, I ſhall coſen many this day, meaning the wormes, whom (ſaith he) I ſhall deceive of this fat carcaſe (which they would have made a feaſt on) it being likely to bee offered in Sacrifice to God with fire. If there be any here that bring a worme of Curioſity in their eare, expecting quaint and elegant ſtraines, I ſhall deceive them, I make no proviſion for them; I muſt confeſſe as *Nazianzen* ſayd of himſelfe, he never affected in his life the glory or Pompe of the world, or riches and great eſtate; but (ſaith he) learning and eloquence I muſt confeſſe I have affected, but I ſet no other price upon that, but onely this, that I have ſomething of worth to eſteeme as nothing for Chriſt, I have layd all theſe low at the feete of Chriſt to advance his Kingdome, though in a plaine and homely manner. I liſt not to ſpeake in a vie; as the two Artificers who contended for the maſtery in their Art and facultie; the firſt drawing Grapes ſo lively that hee cozened the birds; the other a Vaile ſo exquiſitely that he cozened the Artificer himſelfe. But if I may have ſo much Eloquence and learning,

as

as to draw the attentions of the godly, I shall not be sollicitous nor ambitious, to attaine to such a pitch, as to exceede the expectation of the learned. So much by way of Apologie. SERM. 3.

To come towards of the Text, not to stay in the entrance; but to give a little touch of the coherence of the Chapter. The whole Chapter consists of an *Historicall* narration, and an *Apologeticall* Sermon of our Saviours. There is a *Narration* of a glorious miracle done on a poore Cripple 38. yeares lame; and our Saviour is faine to make an *Apologie* for this gracious worke of his; and so in the latter part of the Chapter, he justifies his Authoritie and power, by which he tooke upon him that Office in the execution of which he did this Miracle.

2. *Technologia capitis.*

1. *Historica.*

2. *Apologetica.*

This speech of our Saviour his Sermon, is partly *Didascalicall* Doctrinall, partly *Elenchticall* reproving their fault and their sinne:

Διδασκαλικὴ:

In the *Doctrinall* part you have a plaine and vehement assertion of his power and authority in the 19. *verse* and so following, where he affirmes a greater power than yet they have seene him exercise.

1. *Assertio Potestatis.*

Secondly we have a *Confirmation* from two sorts of *Testimonies.*

First of *Iohn*, *Iohn bare witnesse of me*, from 31. *verse*, of which the words of the Text

SERM. 3.

Iohannis. Operum.

1. *Remoto potenti. Patris. Scriptura.*

2. Ελεγχτικὸν.

1. *Culpæ.*
2. *Causa triplex.*
1. *Malignitas.*

2. *Superbia.*

3. *Infidelitas.*

2. *Traslatio.*

are a part: and partly of his Workes, his Workes beare a greater, and more cleere Testimony and evidence, *The workes I doe they beare witnesse of me.*

And secondly a Testimony more *remote*, yet more pregnant, the *The Testimony of his Father*; *The Father he beareth witnesse of me*: the 37. and 38. *v.* and the testimony of Scripture, in the 39. *v. Search the Scriptures for they beare witnes of me too:* All these evidences and seales he brings to justifie his Cõmission: and therefore in the latter part he fals to *Reprehension*, he reprehends their fault, pointing at the *Cause*, likewise the fault was, they did not beleeve to eternal life: the causes, partly because they *wanted the love of God*, they had a kinde of malignity against his heavenly Father, and being leaven'd with an ill humour, and ill dispostion towards him; they did not receive nor entertaine him; and partly by reason of their *pride* and *selfe-seeking*, in the 42 *vers. Yan seeke the glory of men, and can you beleeve then*; you seeke glory one from another: and ambition stopt their eares, closed up and hedged up the way from giving entertainement to Christ.

And lastly the roote and ground of all, was Infidelity, *You beleeve not Moses and the Prophets*, and therefore no wonder you *beleeve not me, and my workes*: If you beleeved them, they would give witnesse of me, as in the

the close of the Chapter. SERM. 3.

These words containe a Noble Elogie which our Saviour doth most candidly give to *Iohn*, *He was a burning and a shining light, &c.*

I purpose briefely to runne through the words, there bee many things will offer themselves, but I will not insist nor pitch upon any in particular, but take the generality, and so draw to an Application.

There be two maine things observable in the words.

First, the Office of the Ministery (for I will take it rather in the generality, than fall into any thing personally on *Iohn*) And secondly the entertainement which they must look for. 1. *Ministri.*

The Office of the Ministry, represents both their *Qualities*, how they must be qualified: and their *Dignity*, how they are to be dignified; all in the same words a little varied in their consideration. The *Qualities and Endowments* which a minister ought to have, are represented here in this Picture of *Iohn*; wherein our Saviour describes the Character of a Minister. Like as it is in the heavenly bodies, There be three things, *Light*, and *Heate*, and *Influence*; We have proportionable here, three Endowments of the Ministers. 1. *Qualitas.*

1. They must have the *Light of Knowledge.*

2. They must have the *Heate of Zeale.*

 3. They

SERM. 3.

3. They must have the *Influence of Vertue* both in life and Doctrine.

They must be *Lights.*

They must be *burning Lights.* First,

2. *Lux scientiæ eruditio.*

They must be endued with *Knowledge*, and *Vnderstanding*, furnished with *Abilities* for the discharge of that Office; their Office being to guide and to leade men in their way, in their path.

1. *Modus.*
1. *Pulchritudo, Sanitas.*

The light that furnishes, and endues them for that knowledge, which for the manner of it (for I doe but touch things) requires

First that there be a *beauty and soundnesse* of the light, that there be Orthodoxe knowledge, not tainted, not leavened with corruption in Doctrine.

2. *Plenitudo, Sufficientia.*

And there must be a *plenitude* and *sufficiencie* of knowledge, that it euqnires too, enough to enlighten themselves, and to enable and enlighten others, and to guide and direct others.

2. *Gradus.*
1. *Proportionatus.*

And for the *degrees* of that sufficiency, it must bee *proportionable* to the excellencie of their *Office*, to the propriety of their place; Proportionable likewise to the *rice and growth of time. Iter cæcos Rex luscus est.* Amongst blinde men, hee that is pur-blinde is a King, he may serve for a guide; But where the light is growne to a higher improvement and generality, there must bee a proportionable improvement, a proportionable degree

1. *Muneri.*
2. *Tempori.*

gree of ſufficiency is required in the Miniſter: the leſſer light will ſerve to rule the night, the greater light God hath made to rule the day. In the night of ignorance a little ſparke may ſhine, a little Candle, a little ſtarre may doe ſome ſervice, but there muſt be a Sunne, in the ſun-ſhine of the Goſpell, when all men are growne to ripeneſſe, and maturity of Knowledge, Miniſters muſt ſtill keepe their diſtance. SERM. 3.

Secondly as it is proportionable ſo it is very variable, a man cannot ſet one *Homer* to be a ſtandard and meaſure of all men, that all muſt needes attaine the ſame pitch and perfection: *There is one glory of the Sunne, another of the Moone, and another glory of the Starres*; although they bee all heavenly and glorious lights, yet they have different degrees and meaſures, ſo it is with Miniſters; All ſtarres are not of the *primæ magnitudinis*, there be divers Magnitudes of ſtarres; and there may be in the Miniſters divers degrees of glory, and all in the compaſſe of that ſufficiencie, that may bee proportionable to their Office, and the time and place wherein they are imployed, ſo they keepe within thoſe bounds, wherein that Latitude, there may be a great deale of difference, there muſt not be ſuch a ſtrictneſſe and rigour here to ſtretch men as *Procruſtes* the theefe did, all he tooke he ſtretcht upon his bed, if they were 2. *Variegatus.*

SERM. 3. were too long, hee cut them ſhorter, and if they were too ſhort, hee put them upon the Rackes and drew them to his owne ſtature and meaſure: but there may be a faire, and a decent, and ſevere ſtretching according to *Pauls* Canon, as the Father ſpeakes.

That all *Miniſters* ſhould be able to *Teach* and to *Inſtruct*, and to *Convince* errours, to be ſtretced according to *Pauls* Canon, is no Tyrannie.

2. *Calor Zeli.* In the ſecond place, light of *Knowledge*, and ſufficiency is not ſufficient to qualifie a Miniſter enough, that light muſt be animated with the heate of zeale.

The Philoſophers diſpute (and if I miſtake not, I rather thinke they be in an errour) and conceive that thoſe Cœleſtiall bodies, the Sunne and the Moone, are not *Actu Calidi* onely they have a virtue, and by way of Eminencie as it were, they doe produce heate below, and are not hot themſelves. I rather thinke that to containe any thing by way of *Eminency*, is a property of God, *God containes all things Eminenter*: theſe faculties which he hath not actually, habitually, and ſubjectively in himſelfe as faculties, yet hee containes them eminently, as being able to produce all; but no creature can produce any thing but by ſome vertue put into it, which

is

is enabled: but theſe lights, howſoever theſe heavenly lights muſt be *Actu Calidi*, they muſt have a heate in themſelves, *viz.* *Heate of Zeale:* let it bee the ſtile of the Falſe Church to be *Filii Carbonis*, *ſonnes of the Coale*, as *Iob* calls the ſparkles, ſo hot, as they be all for burning, all for Inquiſitions, and blood and Martyrdome; let it bee the Commendation of the true Church, and true profeſſion, that they be *Filij Lucis*, *Children of Light*, rather inlightners than conſumers, by way of burning: though that ſpirit you know ſuites not the ſtate of the Goſpell, that calls for fire from heaven: though there be difference betweene calling for fire from heaven, and fetching fire from hell to conſume States and Parlements. There is a difference betweene being touched with a Coale from the Altar, and being kindled with a match from the vault to ſet on fire. There muſt be a *Heate*, but a regular and true *Heate*, ; A heate of zeale carried with *Pro* and *Con*, as the forme and difference, as they alſo call, is both *Conſtitutive* and *Diviſive*, or *Diſtinctive*. So then they that are informed (or inflamed rather) with this heavenly heate have a double property, *poſitive* and *oppoſitive*. A zeale for Gods glory, not for a mans owne ends: a zeale for the Salvation of the people, to have a tender, and compaſſionate affection to their ſoules: and

SERM. 3.

1. *Pro.*

1. *Gloria Dei.*

2. *Salute hominum.*

SERM. 3.

not to aſcend this hill, this Pulpit without ſuch a Meditation as *Zerxes* had, who when he beheld his Army from an hill, wept that ſo many ſhould dye within the Compaſſe of ſo few yeares? So they muſt have a tender thought that any poore ſoule ſhould periſh thats under their view, under their Charge: and as for theſe there muſt be a *Zeale Poſitive*, ſo a *Zeale* againſt all *Errour* and *Corruption* in Doctrine. It is the Commendation of a Chriſtians heart, to be impatient in the point of hereſie: and a *Zeale* againſt *Corrupt manners*: not to bee able Oſtridge-like to diſgeſt Iron, to diſgeſt oathes, to diſgeſt all filthineſſe and prophaneſſe, but to have the ſpirit burne within them as *Pauls* was at *Athens*, againſt all ſinne, and againſt all ſuperſtition, and Idolatry. And yet this is not all, as there muſt be *Light of Knowledge*, and *Heate of Zeale* to animate and quicken, ſo theſe two muſt have an *Influence of Vertue*: The world, the vulgar know no great matter of uſe, that the ſtarres and theſe glorious lights have, and therefore will hardly be induced to beleeve that they are of that Magnitude that Philoſophers and Mathematickes teach, divers of them to be as bigge or bigger than the whole Earth, they thinke that ſuch great bodies ſhould be made onely for ſhew, for thats all the uſe they can ſee of them, to beautifie and beſpangle the firma-

ment

2. *Conit.*

1. *Errors.*

2. *Mores.*

3. *Influentia virtutis.*

ment, to be an ornament to the world and to give light, but it is not credible there ſhould be ſo meane a uſe of ſuch great and glorious bodies; for beſides that, they have an Influence on the earth, thoſe ſtarres of light, the flowers that we ſee here below, are begotten by thoſe flowers of lights, the ſtarres which are above in the Firmament, they are the meanes and the Inſtruments for the helping forward of the generation, and production of all theſe lower things here, by having an Influence on them. And ſo the heavenly lights (as wee are now ſpeaking of) The *Miniſters*, their *Light* of *Knowledge*, and their *Heate* of *Zeale*, muſt have an Influence upon the people that be committed too them, both in Integrity of life, and Diligence of Doctrine and Inſtruction; they muſt be Trees of Knowledge, and Trees of Life to in Gods garden, to build up to both, and with both. Our Saviour that was the higheſt in his owne Church, in his owne houſe, made that the higheſt of his Offices, to imploy himſelfe diligently in his Fathers worke. We reade of nothing, nor heare of nothing, but *Preaching* and *doing good*, nothing but of his Influence continually. And *Paul* (as the Father ſpeakes) like ſome winged *Triptolemus* that went about in his Chariot to teach men the Art of ſowing Corne throughout the world; hee went about ſpreading, and

SERM. 3.

1. *Aſsiduitate Doctrinæ.*

SERM. 3

2. *Integritate vitæ.*

sowing, and planting the Gospell every where he came, with infinite diligence and paines: there must be *holinesse and integrity of Life* added to it. (I will not inlarge my selfe in an Argument so common, and which would afford so many and so full discourses, of wit and illustration as all know) Ministers must not be like the drugge that the Physitian sayes (or at least the world takes it so ordinarily) is hot in the mouth, and cold in the operation; hot in the Pulpit, and zealous there, and frequent there, but careless and unconscionable in their lives: *Origen* comming to *Hierusalem*, and being desired to Preach; after he had denyed the truth, and his ungodly offering Sacrifice to an Idoll; (though he was constrayned, and constrained on hard tearmes) the booke happens to open upon that place of the *Psalmist*, *What hast thou to doe to take my word into thy mouth, seeing thou hatest to be reformed?* The remembrance of his owne fault reflected upon his Conscience, and made him close the booke, and sit downe and weepe: so these that are not content to joyne *holinesse of life*, to their *diligence of Preaching*, the best way for them is to repent of their Preaching, and so to Preach Repentance to the people.

But to come to the second; besides the *Qualities* of the Minister in these three properties expressed. There is the *dignity of a Minister*,

SERM. 3.

Miniſter, ſecretly coutched, and the true *degrees* and diſtances of that dignitie: A Miniſter is λύχνος, a *Light*, but an inferiour *light*.

2. *Dignitas.*
1. *Gradus ſub Deo.*

Not the *Sunne*, the *Fons caloris*, the fountaine of life and heate, the Miniſter muſt know his diſtances, he is but under God, *Viri radiis chorus cat[illegible] mulieris*: as the Lawier ſaith, the Miniſter *ſhines* as the Moone, with borrowed beames from the Sunne; all his light is kindled at Gods fire, it is derived from him.

2. *Ordinata a Deo.*

Secondly, there is an Inferiour light, but yet ſet up by God καιόμενος, kindled and tinded by God, God ſets it up. It is his Ordinance, his Inſtitution, and his hand holds theſe Lights.

3. *Actus ad Deum.*

And in the laſt place he is φαίνων, a *Light burning* and *kindled by God*, and *a ſhining light*. This is the ſame, the Aſpect of all the Miniſteriall dignities: as they are under God and from God, ſo they are guides to God, ſhining and leading us in the way to happineſſe and eternity, this is the dignity of the Miniſtery. There is another thing which I will runne over briefely, beſides the office: The *Hoſpituim*, the Entertainement of the Miniſtrie in the world.

2. *Hoſpitium in mundo apud.*

If we looke upon the people we have that expreſſely ſet downe, beſides the *degrees* of *extremity* which are paſt over and omitted

1. *Populum.*

SERM. 3.

1. *Meliuſculè.*
2. *Duriuſculè.*

here, ſometimes they meete with *better entertainment* than our Saviour expreſſes here, ſo that their *Doctrine is embraced* faithfully, and men bring forth fruite with patience, having not onely a flaſhing Joy in the light of it, but fruitfulneſſe with patience; ſo ſometimes they meete with better entertainment, and ſometimes they meete with worſe entertainment, men doe not alwayes gather about the light, and dance about it, as boyes about the Bone-fire, making glee, and being jolly at it, glad of it; but goe about to *quench the light*, to extinguiſh it, to perſecute it, and to labour to oppreſſe and overwhelme it; ſometimes they meete with ſuch. But theſe extremities are not here expreſſed in the Text.

2. *Mediocre propoſitum.*

A middle kinde of entertainement is here noted, I will inſtance but in three particulars, which comprize all that is here expreſſed with an intimation of defence.

1. *Actu.*

Firſt of all, the firſt thing is in the Act of that entertainment given, ἀγαλλιᾶσθαι: It ſignifies in the Originall, as it were to dance a Galliard, you are willing to dance a Galliard, as I obſerved in the Embleme before which notes ſome defect, ſome externall and formall Joy, and jollity rather. As learned *Calvin* doth ſweetely expreſſe it, from the place; As ſervants that have a Candle allowed them by their Maſter, to worke by at night;

Externè potius

night; they ſpend the Candle not in doing their Maſters worke, but in dancing about it, and making good cheere, and revelling and ſporting, and ſo weare and teare out the light that way; rather I ſay ſuch a jolly rejoycing at the light, a vaine ſinfull thing, than any inward ſolide ſincere joy ſeemes to bee noted.

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Quam lutera.

Secondly, I doe obſerve the rice of this joyfull entertainment, in which alſo there may ſeeme ſomething defective, Ἐν τῷ φωτὶ ἠγαλλιᾶσθε, *In his light you rejoyced*: Many rejoyced in the light, in an innocent and harmeleſſe *light*, that will not bite, that hath no teeth, that cannot burne, that is plauſible, men rejoyce in it. But it was his *light* that they rejoyced in rather than his *heate*, yea *Iohns light* rather than Chriſts: ſo a man may reverence ſuch a mans ſtraine, rather than the Word of God, to *receive it as the Word of God*; whereas they ſhould paſſe by, and over-looke *men*, and ſubmit to it, yeeld to it as the Word of God, man being but the Inſtrument.

2, *Ortu.*

Lucepotius quam calore.

Iohannis quam Chriſti.

In the laſt place doe but marke *the iſſue*, or the *degree of duration*, and ſtability in this joyfull entertainement, and there is ſomething defective likewiſe there πρὸς ὥραν. It was but a fit, and unſetled, unconſtant, ungrounded joy: Faſt and looſe, backeward and forward, as men doe at dancing, one ſtep forward and two backwards: as the Graſhop-

2. *Exitio.*

per,

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per, that jumpes, and falls againe to the ground, leapes a little up, and then dyes and goes out againe, πρὸς ὥραν, for an houre. Many men are content for an houre to bestow it, but if the houre be out, if the glasse be out, then they be quickly a weary of *Iohn*: ὥρα signifies the season and the flowre of a thing. Many Ministers have their prime, and have their flowres, and many are willing to flocke about him, till they have got a little taste of their gifts, for curiosity and novelty; to know what's in him: And then the prime is quickely gone; nothing fades sooner than a Ministers reputation, and respect in his case, it is too frequent in the world. As they say of another thing, of inferiour nature, gold in the morning, and silver at noone, and lead at night: men decline and fall, much a doe, much exalting and much joy about the light, when it is first set up, but it quickely weares it selfe out, men be quickely tyred like horses, that bee metled at first, but at length grow tyred and give out.

Horam non ultra.

Florem non facem.

The last branch of the Text, which is not directly in the words, yet couched in them too, besides the entertainment, Ministers are like to finde in the world with the people; here is an expresse intimation what *acceptance they shall finde with Christ.* Christ gives a Noble and royall Testimony of *Iohn.* Now if you will consider Christ in a three-

2. *Hospitium apud Christum.*

fold

fold relation, and threefold respect, it may suggest good Items, and occasious to us, (I will but touch thing.)

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1. Consorium.

1. Christ in some respect is a Fellow servant with his Ministers, a joynt Commissioner, he the Minister of the New Testament, though he be the Prince: And hee had no envie at the flowrishing of *Iohn*, at the flocking about his light, but envy was banished: And he gives a liberall and a canded testimonie, *Hee was a burning and a shining light.* Will you know Christs Testimony of him, hee will not take him downe and make him lower, to raise on his body a greater reputation, to raise a greatnesse on the ruines of others, but gives him an honourable Testimony. *He was a burning and a shining Light.*

2. Prælatum.

Take him more than an ordinary Minister, hee was likewise the *Prince of Pastors, The Arch-bishop of our Soules:* the great Sheepheard that had power, *directive* and *corrective*, and the Censurer of the Ministers. *Iohn* came under his censure and jurisdiction, but he doth not bite and snib, and curbe and trample upon *Iohn*; but gives him faire Quarter and faire respect, a due Testimony, *He was a burning and a shining light.*

3. Dominum.

Consider him as the Lord, the Supreame Lord and Iudge of all, though the world doth not aeknowledge them, nor those that

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should have Iurisdiction doe not acknowledge them, yet Christ will acknowledge and owne his faithfull Ministers and Servants at that great Day, we shall bee sure to have him keepe to his word: as hee doth freely here, so he will freely there, he will give an Absolution and discharge; *He was a burning and a shining light.* I have runne over many things and shall now desire to come to some application of the point, I will onely fasten upon a few.

Applicatio.

First the consideration of this what Ministers are and ought to be; and what entertainement they may looke for with Christ, and in the World

1 *Instructio.*

1. *Ecclesiæ gloria.*

May serve for Instruction; wee may learne what is the glorious state of the Church when it is in the prime and highest pitch of beauty. Not when it is adorned with Purple and Scarlet, and Iewells and Gold: as the woman in the 17. *Revel.* Thats ~~an~~ no Argument of a true spouse of Christ, of a beautifull and glorious Church, these outward earthly ornaments. As he sayd of a Painter that made the Picture of a woman, he aymed to have made her beautifull, but not reaching that, he made her gawdie, hee dawbed her with laces, and with rich apparell. *Non potuit pulchram, pinxit divitem.* The whorish Church could not attaine to the pure beauty of the Spouse Christ: and

and therefore they have dawbed it over in Gallantry and bravery. But will you have the Church repreſented in her beauty, you have it in *Revel.* 12. There is the true Spouſe of Chriſt with no earthly Ornaments about her indeede, but all heavenly a Crowne of 12. ſtarres on her head, the Doctrine of the 12. Apoſtles; Cloathed with the Sunne; the Sunne of Chriſts Righteouſneſſe, the doctrine of Iuſtification by faith, as ſome have interpreted it, and the Moone, all theſe mutable and earthly things under her feete; it is her Crowne to have thē her footſtoole; when the Church is beautified with burning and ſhining lights, thats the greateſt glory and beauty of the Church. SERM. 3.

And concerning the Miniſters we underſtand here the Nobleneſſe, and neceſſitie of the Miniſtry. *Herod* promiſed *Herodias* (on her dancing) *Iohn Baptiſts* head, and would not refuſe (for he had bound it with an oath) for his oathes ſake, though he was ſorry for it afterwards: but as the Father notes hee neede not to have held his bargaine, for hee promiſed but halfe his Kingdome; but *Iohn Baptiſts* head was more worth, a faithfull Miniſter is worth a Kingdome: *Satius Solem non lucere quam Chryſoſtomum non docere*: as they ſayd ſometimes at *Conſtantinople*, better the Sunne ſhould be taken out of the firmament, than *Chryſoſtome* our worthy and faith- 2. *Miniſtri.* 1. *Nobilitas.*

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full Minister should be taken out of the Pulpit, better to lose the Lights of heaven, than these lights that guide to heaven: there is a great deale of Nobleness and excellencie in them, they be heavenly Lights. The saying is, if God should take a shape to represent himselfe visibly to men, the outward part of it, as it were the Garment, should be light animated and quickened with truth for our soules. They that have the light of divine Knowledge, in the purity of Divine Truth, these Messengers and Ambassadors, Types and representations of God, they have a great deale of glory in them,

2. Necessitas.

And there is a great necessitie of it, for Ministers, burning and shining Lights are as Necessary as lights in a darke place, in a dark roome, upon which the Soule and the safety, the walke and the Iourney, and the good issue of all Christians doth depend; as he makes the sum of his story, λύχνοι ἐσβέννυντο. The Lampes went out, and *Leander* was drowned: for want of provision the people perish.

2. Mundi.

1. Malignitas unde.

We may note here the condition of the world, the malignity of it, the true rice of this malignity. What's the reason that men rise up in Armes against the Ministers of Gods Word, as it is too frequent, they are Lights, and these love the workes of darkenesse: the theefe cares not to come at the light: they say when *Hercules* drew up

Ce-

Cerberus from hell, he led him in a chaine, and he went quietly till he came to the Horizon, and ſaw the peeping of the light; but then he puld ſo ſtrongly that he had like to have pnld the Conquerour and all backe againe. *Cerberous* his helliſh brood cannot indure heavenly light; they ſtumble at that light it is offenſive: though the ſweeteſt and gratefulleſt thing in the world, to the eyes that be ſound and whole, yet to the eyes that be not ſound, light is troubleſome; or if a man have a minde to ſleepe on ſecurely in courſes of darkneſſe and ſin, light is offenſive, and that's the Reaſon of this malignitie. The world hath thought (though experience hath confuted it) that the Torrid Zone is uninhabitable, it is ſo hot that there is no inhabitation there. Men thinke a burning light is too hot, it is not habitable, not able to be dwelt in and endured, the burning is ſo offenſive: and therefore as they that dwell under the line (they ſay) curſe the riſing of the Sunne, they are glad when it ſets and riddes them of their burning, and when it riſes fall a curſing, fretting, and chafing; men are angry at the light: when it beginnes to ſcorch and burne, to come neere and cloſe to ſinne, when it meetes with their corruptions; the true Reaſon why there is ſuch a repugnancie is we ſee it in the light, and wee feele it in the heate. And would you ſee their foule de-

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2. Cæcitas & Deformitas quarta.

formity, what they doe that oppoſe the Light, what a foule ſinne it is: It is as if they ſhould goe about to deprive us of the light of the Sunne, that we may live in perpetuall darkeneſſe, and what would we thinke of ſuch perſones: None but ſuch as are kinne to darkeneſſe can count the light grievous, be weary of light, and complaine of too much light: not to endure burning and ſhining lights, it is an Argument they bee very neere a kinne to darkeneſſe that hate it ſo: the light muſt needs be gracious and acceptable to the children of the light onely: they were wont to Father it on the Chriſtians, that in their meetings they meete by night; as they were faine to doe in perſecution, and ſo uſed Candles: at laſt towards the cloſe of all, they put out the Candles and fell to promiſcuous mixtures, and commixtures: No it concernes them that be Children of darkeneſſe to put out the light, then *Creſcite & multiplicamini*, then they breed and multiply in the darke, but the Children of God multiply and grow in the light, and increaſe and flouriſh there.

Commiſeratio.

Secondly, this may ſerve for gratulation, (for the other branch of it for cõmiſeration to ſtirre up a tender compaſſion towards thoſe many people in the world, under *Heatheniſme* or Superſtition and Popery, or *Mahumetaniſme*, or againſt our ſelves that have not

not theſe burning and ſhining lights I ſhall paſſe by) and for reproofe and reprehenſion, I will not take ſo much upon mee to meddle with reprooving of ſuch as are not lights. I know the ſnuffers of the Temple ſhould be of pure gold. I am not of mettle good enough to take on me to doe that. But I hope you will all joyne with me in gratulation, to bleſſe and magnifie God that he hath raiſed up, and kindled and ſet up amongſt us, ſo many bright and ſo many ſhining lights, though not in every point of heaven (as it is not in the cleereſt night when the moſt ſtarres appeare, every point hath not a ſtarre in it) but in every quarter there bee ſtarres. Though every Candleſticke, every place hath not ſuch a burning and ſhining light, yet ſo many burning and ſhining lights are in every quarter of the Kingdome as the world affords not the like.

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Gratulatio.

In the laſt place this may ſerve for exhortation (I know not how I may incroach upon the occaſion, and therefore I doe but touch things briefely)

2. *Exhortatio.*

Firſt to the people, are Miniſters *burning and ſhining lights*, then honour the Miniſters, give them double honour; it is worth the while to afford maintenance to them: he that makes uſe of the light to worke by it, it is hard if he cannot get ſo much by his worke, as will pay for his light.

1. *Populum talis honorare.*

2. *Alant.*

And

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2. *Audiunt.*

And especially honour them in walking acording to the light, and according to their direction, and in yeelding and submitting to them when they come in Gods name, and convey Gods light to convince us. When Gods heate warmes us let us not resist and oppose but submit: as a Father speakes of fire and light, the light is most sweete and gracious, but the burning most terrible; so if we misuse the Gospell, and misuse the light, onely to play with the light and please our selves with light, and will not be set on fire, will not be enflamed, it will scorch in the end, it will bring burning, Iudgements, and calamities, to contemne and trample upon Gods Word and Ministers.

2. *Al Magistratum tales.*

1. *Tucantur Intucantur.*

In the second place Magistrates and those in Authority, are Ministers *burning and shining Lights*; then those that are such it becomes Magistrates very well to advance, to protect; to set a burning and shining light upon a Golden Candlesticke, and to make a Castle, a Castle at least of horne-worke, to defend and protect them, that these lights may be according to that in the story; the lampe that never went out: that they may not easily be puffed or blowne out, by those that doe maligne and oppose them; and those that have power in this kinde of Iurisdiction, influence and over-sight, should remember they may be snuffers to make the light burne more

more cleere; they must not be extinguishers to extinguish and to quench the light, they themselves should be lights, lampes; take heede, take order that such persons be not dampes to put out the light. The Flye whether busily or enviously, clings about the light, but singes his owne wings with it, and they that thinke to extinguish the light will but burne their owne wings. SERM. 3.

And to adde one word to the particular occasion, that which *Parisiensis* sayd sometimes concerning excommunicating of men for trifles, it is (saith he) as if a man should see a flye or flea on a mans forehead, and for that should presently take a bettle and knock him in the head to kill the flye: It must not be for toyes and trifles; and so likewise not for every small failing and exorbitancie or defect in the light, presently to extinguish and put out the light, but rather to recover and to helpe it.

And for such as are not such, not burning and shining lights. The Canon law, as it is reported out of that and it is very pertinent to make this order and constitution (according to the Popish fashion) if the Hoast be consumed (say they) in a nights visitation, the Priest shall be bound to put out the Candle, lest the people should worship an empty Pix so if there be any that have consumed integritie, and holinesse of life, if the host 2. *Non tales amoveant.*

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be gone, it is fit that the Candle should bee put out, that men doe not worship an empty Caske, which hath no worth answerable.

3. *Ad Clerum.*

In the last place (I see I must of necessity be forced to contract things, but I had rather breake off abruptly, than incroach too much on the time, and other occasions) the last concernes the Ministers and the Clergie: I should have prescribed something both

1. *Officia.*

concerning their duty; a little to have prest home the things that are contained in the

1. *Splendor vitæ.*

application of their duty: For holinesse of life for diligence of Doctrine: to be painefull and industrious in Preaching, joyn'd with a holy life, for otherwise, as it is said of a ghost, a leane meager ghost, with a Torch in the hand, it makes it looke more gastly; so to have a Minister that hath light in his Doctrine, and yet an ugly and filthy life, there is not a more gast and ugly sight in the world:

2. *Fulgor Doctrinæ.*

3. *Candor Animi.*

and for another thing too: to have commended that Candidnesse, and that ingenuity of brethren towards their brethren, which wee see our Saviour affords to *Iohn*, that not to backebite, or detract, or draw downe the price and excellencie of our fellow Ministers, suppose they doe as they may out-strip us, but candidly an ingenuously to give them their due; *He is a burning and a shining light*, and to agree unanimously, and lovingly, and Christi-

Christianly; there is nothing of more consequence, nor more use than for Ministers to cohere, and so to strengthen and fortifie themselves. The scales of the Leviathan (as *Luther* makes the comparison) sticke close together, wicked men in their projects and their designes, sticke close like the scales of the Leviathan, representing the Devill as most interpreters expresse it. And the stones of the Temple (they say) were so close, so cimented together, as if there were but one stone, there was no pieceing appear'd or was seene by any, though they looked narrowly. The stones of the Temple, they that would helpe to build up Gods Temple, should stand close together, and remove bones of contentions, and difference, and rivality, and emulation. It was a Noble speech of but a Heathen man: a *Lacedemonian*, when he happened not to be chosen (where the Citie expected it should be so) into the number of the 30. to be one of the principall officers of the Citie, when all the rest of his friends were discontent and angrie to see that hee the most noble and worthy of all the rest (as they thought) was past over, he himselfe tooke it well; I am glad sayes hee that the Citie hath so many men of more worth than my selfe. It should be the honour and ingenuity of every one to rejoyce that there bee those that doe excell them, not to desire the

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priority, or precedencie themselves, but to be content to put it where God hath given it.

4. *Ardor Zeli.*

And in the last place principally for zeale, to have prest that, all light, and all diligence, and all holinesse, and all unanimity, except there be some edge of zeale put upon it, is nothing worth: and I thought to adde some directions: and in the last place some Incentives that might stirre and kindle all to the exercise of this heavenly grace; the time requires it, sinne is Gyant-like, Popery growes bold, witnesse the late fire (I thought to have added something more concerning it.) If they be bold to claime kinne of us, and to beare the world in hand, that our owne Articles maintaine a secret correspondence with Popery, it is time for our zeale to breake out to quit the Church, this Noble and honourable Church, from such a dishonourable imputation: The Act it selfe of zeale is very opportune and seasonable: *Nunc si unquam, nisi nunc quando?* as the saying is: if not now when shall we shew our selves zealous; when Popery growes so bold and so high, shall we expect greater matters, and is it not time to make an opposition against them, and now if ever.

2. *Incentivum 1. Tempus exigit. Peccantes Gigantes.*

2. *Actus.* 1. *Opportunus.*

They that write the story of the Travailes of the Apostles report that *Simon Zelotes*, preached here in *England*; if ever there needed

ded ſome *Zelotes* to come againe it is now, ſuch as *Epiphanius* ſpeakes of *Eliah*, that hee ſuckt fire out of his Mothers breſt, that have beene moulded to a holy heate and fire: nothing elſe can defend and preſerve the chaſtitie and integritie of the Church. A cold modeſty betrayes a woman invites, and provokes an impudent ſoliciter, a coy magnanimous countenance muſt vindicate her aſſaulted Chaſtity. An angry countenance drives away fleerers, and fawners, and flatterers, it hinders ſo much as the attempt, whereas coldneſſe gives way, and hope and poſſibilite.

2. *Fructuoſus.*

Againe, as the time requires it, and the act very ſeaſonable, I will adde this too; Our timely and ſeaſonable zeale may bee more effectuall than perhappes wee may imagine. The leaſt beame of light is able to breake through the thickeſt darkeneſſe, to ſhine in the darkeſt place. The leaſt ſparke of fire is enough (if well husbanded and improved) to kindle the whole world. And as at the day of Conflagration, that purgatory fire that ſhall purge and refine all the elements, is conceived it ſhall be out of a contribution and commixion of ſtarres. That of all the burning and ſhining lights, there ſhall be made that great heate that ſhall conſume all the burning and ſhining lights of Sathans Kingdome, if they would contribute and

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3. *Manus.*

1. *Necessarium in nos incumbit.*

1. *Cura.*

make a shot together of their zeale, to make an opposition of sinne and superstition.

And in the last place, our duty and office doth require it, it is as proper for to have zeale in the Ministry, as to have fire in the Altar. We are the keepers (as it were) of the fire, to see that the fire goes not out; as those of *Athens* in the Games in which they runne with Lampes in their hands, One ranne as farre as hee could and there delivered it to another, to carry farther, and to a third, and so the succession was continued. We have received the Lampe of Gods Word and truth from our Predecessors, who have delivered it us: let us runne on cheerefully and couragiously, to deliver it to our successors, and so to all posterity. Though fire in the house may be dangerous, there's no man but desires to have fire on the hearth that's useful: though among inferiour and ignorant people, heate with light may be dangerous, yet among the Clergie, among the Judicious and able Clergie, if their light were quickned to heate, there would be no danger but excellent use of it.

2. *Culpa.*

And the world expects so much of us, and will be ready to lay all the blame on us; that which *Luther* sayd sometimes *Nunquam periclitatur Religio nisi inter Reverendissimos*: The vulgar are ready enough to take this up as a Maxime, as an Oracle. It is observed when

when Christ was Crucified, *Pilate* the civill Magistrate absolved him, *Caiphas* the high Priest condemned him, *Judas* his Disciple he betrayed him to the People: the Laity are willing to wash their hands as *Pilate* did, and thinke they have done all wel enough, if they can lay the blame at the doore of the Clergy: all the blame will lye on the unfaithfull Ministers that should be burning and shining lights if sin grow to a height, if superstition increase all will lye there, it concernes therefore and God expects it, as having laid the charge upon us, I will ad this one thing by way of conclusion, I have not yet spoken one strong line, (as they say) affectedly; but give me leave to conclude with one strong line drawne out of the Proverbe of the *Germans*, the pavement of hell (say they) is made of the bare sculs of the Priests, or shaved Priests, & the glorious Crests of great gallants. The meaning is, the greater and more eminent any one is in the Church, and doth not employ his Eminency for the maintenance of Gods truth, they shal lye lowest in hell, they will have the deepest condemnation: and now the choyse is betwixt these two, we must either burne in *zeale* or hazard it to burne in hell: and therefore to conclude all, I know not whether is more admirable, the resolute message that *Mordecai* sent to *Hester*, *Let not the Queene thinke that she shall escape in the Kings house, more than the rest*

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rest of the Iewes, for if thou hold thy peace now, deliverance shall come from another place, but thou and thy house shall perish) or the Noble resolution of *Hester* upon this message, (*If I perish, I perish*, I will goe to the King though contrary to the Law, I will interceede and interpose the utmost grace that I have with the King, casting away all care, and committing unto God in a holy, pious, and zealous way) *I know not whether is more admirable*: but I will winde up all; let us all learne to be *burning and shining lights*, so to consume and chase away the darknesse of Ignorance, the dregs of sin, and all the stubble of Superstition; and then though the people should be inconstant and profidious, though our fellow brethren should be malignant and censorious, though our fathers should not be so benigne nor propitious: yet who is such a Coward that dares not venture all upon the expectation of a Christian and gracious absolution from our Saviour; though all faile, mis-judge, mis-report, and mis-thinke, we shall be sure to have a free, a candid testimony from our Saviour at the great Day: *He was a burning and a shining Light*.

FINIS.

THE MAGISTRATES COMMISSION, OR WISEDOME IVSTIFIED.

IN A SERMON PREACHED BEFORE THE *IVDGES.*

LONDON
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THE MAGISTRATES COMMISSION OR VVISEDOME *IVSTIFIED.*

PSAL. 2. 10, 11, 12.

Be wise now therefore O yee Kings, be learned yee Judges of the Earth. Serve the Lord with feare and rejoyce with trembling. Kisse the Sonne least he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.

THE World is a Witch, the proofe is certaine by her Familiar, the Spirit of rebellion against God; which haunts and possesses those that doate upon

SERM. 4. her; and with this evill Spirit were they vexed, as appeares at the penning of this Psalme: and therefore the sweete singer of *Israel*, sometime sent for to ease *Saul* in such a case, now offers himselfe, if by his divine skill he may charme and lay the evill spirit; we have the *Ditty* of his song in this Psalme, consisting of three Parts or Lessons.

1. The *Treble*, or a Lesson of *Reprehension*, quicke and shrill, *Why did the heathen rage, and the People imagine a vaine thing?*

2. The *Base*, or Lesson of *Instruction*, deepe and grave, *He that sitteth in the heaven shall laugh, the Lord shall have them in derision.*

3. The *Tenor*, or a Lesson of *Exhortation*, full and sweete (as the close in musicke) *Be wise now therefore O ye Kings, be learned yee Iudges of the earth.*

The frame and fashion of all I purpose to present out of these words, I shall cast in the mould of the text it selfe, which containes a perfect modell or Platforme of a Sermon integrated of these foure parts. 1. *Doctrine.* 2. *Reason:* and these two by way of *Explication*, with so many more likewise by way of *Application*, therefore 3 *Persons*, 4 *Times*. But the smal sand you know, bounds the swelling waves of the salt Sea, and I feare the sand of that glassie sea before me, will stop the flowing waters of this sweete fountaine, which at the

the very head-ſpring divides it ſelfe into foure goodly ſtreames, like the Rivers of Paradiſe, as it is like: and I can tell my ſelfe now, that I ſhall not goe over Iordan, nor have the honour like *Ioſhua* to put you in poſſeſſion of all that goodly land of promiſe in the Text; yet I ſhall doe you this favour to give you like *Moſes* a proſpect of it here, in the beginning, as from Mount *Piſgah*; hoping you will be content at leaſt to take a better view of that to which you have ſo good a Title, and deſiring I may have leave to paſſe lightly through without offence, or to point at that in the map which I cannot purchaſe. SERM. 4.

1. *Doctrine*, the true elevation and height whereof wee may take in theſe three degrees.

1. *Be wiſe:* if we will arive at thoſe faire Havens (truely ſuch as they are called in the *Acts*) of happineſſe, for which wee are all bound, and bend the courſe of our life, and the Pſalmiſt ſtands to give ayme at the mark like a Beacon burning upon the ſhoare, in the latter end of the Text, we muſt bee ſure not to put to Sea without our Card and Compaſſe of wiſedome: *Wiſedome is a neceſſary guide in the voyage for Happineſſe.*

2. *Serve the Lord*: the Needle of this Compaſſe may be ſharpe enough among many perhaps; but that skills not much unleſſe it be touched with the Loadſtone of

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Feare, which will make it tremble and turne to the Lord, where it stands stedfast as the vulgar at the North; the Feare of the Lord: *Religion is the true wisedome.*

3. *Kisse the Sonne:* the mariners have observed a great deviation of the Compasse in diverse Climes from the true Meridian: the skilfull indeed know that Religion in it selfe is but one, subject to no Deflection, yet because Iuglers abuse the secrets of Nature, (the misteries of grace) to play their cheating prizes, so that some unskilfull may be puzled with the appearing Distraction among her professors; to secure us from all danger of errour, we must fixe our eye upon the Pole-starre that never sets, but leads us like the wise men to Christ the Sonne of Righteousnesse: Religion at large is not safe enough, in some Latitude it may miscarry; but *Christianity is the true Religion.*

2. *Reason*, the Depth whereof if wee sound we shall finde to be three Fathomes; for three are here twisted together to make a threefold cord to draw them to their duty, which is not easily broken.

1. *A Præcepto, from the Command*: the word is gone out of the mouth of God, and all the world may read the Proclamation of the great King, requiring their obedience in this Psalme: the Decree of God under the broad Seale of Heaven hath so ordered, that every

every knee ſhall bow to Chriſt; and it is not like thoſe of Chancery which are eaſily reverſed, but like thoſe of the *Medes* that cannot be changed, it ſhall ſtand becauſe it is of God: People may caſt their caps and Princes may caſt their Crownes at it: but if they and all the world ſhould grow to bee Giants Θεομάχοι fighters againſt God, heaping mountaine upon mountaine to ſcale heaven; yet according to the ſaying, pride cannot climbe ſo high but juſtice will ſit above her: thinke to reſiſt, but a franticke fit of impiety: Hope to prevaile, but a deluding dreame of vanity: *Be wiſe therefore and ſubmit to the Scepter of Righteouſneſſe.* SERM. 4.

2. *A Periculo* from the *Danger*: fooliſh Birds frighted a little at the firſt with the husbandmans Scare-crow, after a while obſerving that they ſtirre not, are bold to ſit upon them and defile them: and more fooliſh men, account the word and will of God no better than a Scare-crow, and preſuming his patience is ſuch, that he cannot be ſtirred or moved, thinke as they ſay to build their ſins upon his backe, it ſeemes broad enough to beare all; yea the (wanton chirping ſparrow (which Poets have made to draw the Chariot of *Venus*) hath found an houſe: and the (fugative chattering) ſwallow, (which Painters uſe to draw the Character of an Hypocrite) a neſt for her ſelfe, where ſhe may lay her

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her young, even thine Altars, O Lord of Hosts, my King & my God, thy mercy seat: where they may breede and hatch egges of the Cockeatrice, under the very wings of the Cherubins: but to checke this impudence, he shewed before, and now he shakes his Septor of Iron to which all must bow, if ye will not breake, *least he be angry and yee Perish.*

3. *A Præmio*: from the *Reward*, as *Zuinglius* when he was ratling proud and braving transgressors, like a *Bonarges* a sonne of thunder, would ever and anon, flash some lightning of comfort in the face of penitent and bleeding sinners, like a *Barnabas*, a sonne of Consolation; *Bone Christiane hæc nihil adse:* as the Poet in the Greeke *Epigram*, taught the silver Axe of Iustice, carryed before the Roman Magistrate, to proclaime Ἀνηρ ὢν ἀλιτεχίνης πελέκων φαείσα δοκεῦσις, Ἀγ δεσποφερνὴς Ἀσφυρθεὶμι μονὸν: if thou be an offender let not the silver flatter thee, if an innocent let not the Axe fright thee; or as *Moses* Serpent when he layd hold upon it, became a rod, a staffe in his hand againe: so here the harsh tune of Terror is mollified, the sharpe edge of Rigor abated, and the Sceptor of Iron is turned into a Golden Sceptor of favour, which the great King holds out graciously to all that will come in to him with meeke humility: *Blessed are all they that put their trust in him.*

3. *Per*

3. *Persons*; the breadth of whose rankes we may step at three paces, for here bee so many Stories of men, so many formes of Schollers that are to learne these lessons, each subordinate to the other.

1. *Kings*: The Ancients were wont to place the Statues of their Kings by Fountaines, intimating they were the Fountaines of good or ill in the Common-wealth, as indeed they are: for as we know at the Presse, when the first sheete is Printed, not without paines in setting every letter accurately, they stampe a thousand more of the same with ease; so the people is easily stamped to Piety, when the Prince hath taken a good Impression; or otherwise: and therefore as the Sunne shines first upon the mountaines, from whence the lower parts may discover it: and the raine falls first upon the mountaines from whence it descends in hast to make the Vallies fat and fruitfull; as in another Psalme, so here, the *Psalmist* powres his Boxe of precious oyntment upon the head of Kings, from whence it may distill and trickle downe to the very skirts of their garments; *Be wise now therefore O ye Kings.*

2. *Iudges*: Who may not unfitly be compared to the *Eyes*: for as Nature hath joyned two eyes in Commission for more cleare and quicke and sure dispatch of all affaires of the body, in case one should faile; though

SERM. 4. as Philosophers observe the visive power of both meete in the Nerve Opticke, and therefore represents not things double to the common sense: and because their Fabricke is curious, their temper delicate, their use precious, nature hath hedged and fenced them with a double Guard of haires, as it were an hundred little Halbards, beside their situation to secure them: so hath the State thought good for the Body Politicke to send the Iudges two and two by Paires, and appointed them the Shriffes Guard, for Honour and safety; and as *Oculus est Index Animi*, so are Iudges the Index of the whole Commonwealth: for according to our Saviour, *if the eye be single the whole body is light, if the eye be darke, how great is that darkenesse*: and therefore the *Psalmist* annoints these Eyes with his Soveraigne *Collyrium*, his Eye salve of Wisedome: and as our Saviour sometime mingled spittle that came out of his mouth, and clay that hee tooke from the Earth, to make a Plaster for the blind man in the Gospell; so we have here the Word that proceedes out of Gods Mouth, mingled and tempred with Earth out of which they proceed; an Antidote made of a Poyson by the Divine wisedome, that whereas a little dust cast in them, a gift which they may have taken, many times blinds the eyes of the wise: the earth from which

which they are taken may open their eyes againe, *Be learned ye Iudges of the Earth.* SERM. 4.

3. *All*, the many Hands of the multitude which muſt receive information from theſe, and Direction; and therefore what you ſee directed to theſe you muſt ſuppoſe intended to all of what condition ſoever, who are alſo apprehended as Ringleaders in the Rebellion, verſe the firſt; and comprehended as Sharers, verſe the laſt, in the Benediction: The Naturaliſt obſerves that the Head is leaner than any part of the Body, becauſe it takes care for all; yet is not unrewarded; for what part ſoever of the body winnes the prize, the head by agreement ſhall weare the Crowne, and have the praiſe, and by vertue of this Sympathy there is a community betweene them in all things, with the ſweete Decorum which you may pleaſe to note here: Reprehenſion is moſt naturall when it beginnes with Modeſtie *a Minoritis*: but Reformation is moſt effectuall when it beginnes with Majeſty *a Majoritis*: now the peoples ſinne made them culpable, and therefore they muſt be content to take the checke at the firſt hand for their Rulers; but their ſimplicity was not capable, and therefore they muſt be content againe to take the counſell at the ſecond hand from their Rulers: the vulgar have no more wit but to follow their Leaders, howſoever by an impli-

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cite Faith, and therefore they shall not have so much grace to be named with their leaders in an Explicite mention: yet so that we must remember the Depositary is answerable to the Proprietary: the Gardian is accountable to the Heire, and though their names be not upon the Will, they may come upon the Executors for a childes part among their fathers Legacies: In a word as the Prophet healed the waters by casting Salt into the Fountaine: so when the *Psalmist* here gives savory counsell to Kings and Iudges: we must understand it is to season the people al: What I say unto you, I say unto all, *Be wise, be learned; Kisse the Sonne.*

4. *Times. Now:* the length whereof wee may measure by three Periods: the *Ægyptians* drew the picture of Time with three Heads, to represent the three differences: the First of a *greedy Wolfe* gaping for Time past, because it hath ravenously devoured even the memory of so many things past recalling: the second of a *Crowned Lyon* roaring for time present, because it hath the Principality of all Action for which it calls loud, without forslowing: the third of a *deceitefull Dogge* fawning for Time to come, because it feedes fond men with many flattring hopes, to their undoing; and *Now* is the middle Head, the present time, *Articulus temporis*, the joynt in which all the sinews

are

are knit, the Center in which they meete, and in this place seemes to have an Aspect to all.

1. *Now* the *Wolfe Head, of time Past*, gapes upon us (we may see how much he hath lurcht, we have lost) and cryes *Be wise Now at least*: the *Figtree is cursed* in the Gospell, because our Saviour *found not on it to satisfie his hunger*, though the text observes the *time of fruit was not yet come*; But some would have presumed perhaps upon some little acquaintance with the Tree of knowledge, to have wrangled with the Tree of Life, to have scratcht the face of Truth it selfe, flying upon him with those uncleane Spirits, *What have we to doe with thee? art thou come to torment us before our time?* very fierce and curst: But know that even heathen ignorance that cannot beare fruite must beare the curse: No tree though not replanted in the Vineyard of the Church but was planted once, in the Garden of Paradise, and should have brought forth fruit at all times, as some thinke they did like that in the Revelation; like those in *Alcinous* Garden that had alway blossomes, Buds, and ripe fruites one under another, and if thy Power unregenerate be impotency, is Gods therefore degenerate to tyranny? hast thou beene an unthrift and canst not discharge the debt, and shall God be unjust if he demaund his

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Right? shall wee say *thou tyrant* to the good Master that gave the talent for improvement, and not rather *thou tyuant* to the evill Servant that had it and *hid it in a napkin?* shall *I forsake my sweetnesse whereby I please God*, to provoke also and challenge him of bitternesse? shall I be taken laden till I am split and burst with the forbidden fruite, and then thinke with figge leaves to hide my nakednesse, to heale the wound?

Nullum tempus occurrit Regi saith the Lawyer: *non id agunt murmura tuant non servias sed ut malus servus servias* saith the father: let them then chop logicke and tippe their tongue with Eloquence, but let the Fig-tree studdy better Ethickes and appease the Lord with silence, and know it is not God appeares in the Bush as in *Moses* miracle commanding to put of thy shooe because the ground is holy, for there was innocent light without consuming: some evill Spirit rather as in *Iothams* parable, kindling a violent flame in secret, to encounter which, we had neede bee *shod with the preparation of the Gospell of peace* and courage, for the ground is holy: and I pray God they teare not our Golden fleeces as an Agent, as a Present for the Wolfe: that they proove not too neere a kinne to that ambitious bramble that would bee King of trees, whose Policy it is by rending and division to worke our ruine and confusion: we heard

heard the blessed Acclamation of all hands once *Grace, Grace*: and then the Temple was founded as at *Ierusalem*, but how are the builders now confounded, as sometime at *Babel* when our tongues are divided, and the Watch-word goes among some Liberty, Libery; I feare some lye at catch for this, as *Benhadads* servants for the word Brother, and if *Ijm* and *Ijm* hoop within hearing, and understand one anothers signes, if the Traine have taken fire, and it be once thy brother *Edom*, thy brother *Babel*, is not hee ready to enter upon this breach in our wall (the Ciment being washt away) and the Literall sense being so favourable to his mistricall meaning, to take the hint of the word according to the bent of his owne desire, which is nothing else you know, but *Downe with it, Downe with it, even to the ground.* SERM. 4.

For is not the hand of *Ioab* in all this? is not the wit of the woman of *Tekoa*? Let my Lord the King bee wise as an angell of God to search it out: and let thy Grace, Grace O Lord God, never suffer the doore of Liberty, Liberty, to stand open, to let in those that cry *Downe with it, downe with it, even to the ground.*

However the Tree is *blessed* in the *Psalme* which *brings forth her fruite in her season*? the season makes the fruite precious, yea the very leaves, for *Even a word in due season*

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is like Apples of Gold with Pictures of silver: Now then is the time of knowledge, take heede we bee not like those Heretickes, knowne to antiquity by a double name of Gnosticks and Borborites: *Now is the Axe laid to the roote of the tree, every tree that bringeth not forth good fruite, is hewen downe and cast into the fire:* though God *winked at the Times of our ignorance,* now *his Eyes behold, his eye-lids try the Children of men,* now he lookes for the fruites of Obedience; if thou dost not bring forth fruite *tempore tuo,* take heede thou be not cut downe *tempore non tuo:* God playes the Good husband now with us: *Now let us be fruitefull.*

2. *Now the Lyon head, of time Present,* roares upon us, and commands to *Serve the Lord with feare and trembling:* harke how the Serpent whispers treason out of the dust: how he comes creeping to insinuate and winde himselfe into our bosomes, to screw us into the conspiracie against the Lord and against his annointed: see how the frogges skip in the Bed chambers, and friske in the Courts, how they crawle about to the Kings of the earth, and of the whole world, to gather them to the Battell of the great day of God Almighty: O deare and blessed Mother *England,* be not inchanted with these frogs, be not seduced with these Serpents by the helpe of the woman, the Whore, the day is God

God Almighties, the cauſe is his, and God Almighty ſhall have a great day of all his Enemies. Shake off the Serpent as *Paul* did the Viper into the fire; though it came in the bundle of thine owne gathering, and harbour among the ſtickes thou thoughteſt to warme thee withall: the very *Barbarians* who know the vertue of their owne poyſon, wonder to ſee thee live ſo long and carry ſuch a bird upon thy fiſt: thou art ſuſpected now as a ſecret malefactor, and ſhalt be admired for a God, if thou ſhake her into the fire, let the warmth of that cheriſh it rather than of thine owne blood: And gather the Frogges together on heapes, as ſometime in *Ægypt*, and let it be ſport to make them hop home into the River, whoſe muddy puddle water bred them, the Land ſtinkes of them: I doe not ſay the Lyon ſhould tremble at the Cocke-crowing, though the Naturaliſts obſerve ſo much: but the *Lord hath ſayd it* and *ſhall not all the Beaſts of the Forreſt tremble at the roaring of the Lyon?* at leaſt take it as an Antidote againſt the Poyſon of the Serpent whipſering, againſt the charmes of the Frogges croaking? Now the Lyon will ſee whether thou be a Bird, or a Beaſt, or a Bat: Now he cryes *Who is on my ſide? Who?* Now is time of Tryall: Now be *Faithfull unto the death, and I will give thee a Crowne of Life.* SERM. 4.

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3. *Now the Dog-head, of time to Come,* fawnes upon us, it may be to the bare teeth, but if we take no better heede, may hap to bite to the bare bone ere hee part: if wee be wise he shall prove but the shepheards Dogge, as the Father calls affliction, to fetch the wandring sheepe into Christs fold, to make us *Kisse the Sonne*, and keepe closer to him: For the Dogge starre is risen and rages, and these are it ever, *Dies Caniculares* as *Tertullian*, cals them, the Dog-dayes of the Church: All the Churches of God beyond the Seas, have it written in Red letters of Blood in their Almanacke; none so rude but can finde it: and if we looke at home, we have it written in blacke letters, in the Almanacke of our bones as they say, none so young but does feele it. Good Lord what faintnesse of courage? what crasinesse of Iudgement? what languishing of zeale? what loathing of heavenly Manna? how many distempers of manners are rise in the whole body of the Church? what snarling at Noble Piety? barking at humble Purity? biting of simple Innocency? how many disasters as fruites of these Dog-dayes.

I never wrote my selfe a Practitioner in Prognostications, yet I have so much skill in Astronomie to know, that when the Sunne is in *Leo* it would immediately passe from thence to *Libra*, if *Virgo* did not interpose: and

and I dare hazard the reputation of all my little skill, upon the truth of this Theorem, that if the Sunne of the Gospell shining upon us now in the highest degree of Exaltation, and this Aspect being of Conjunction which the Dog-starre, breathing upon the Church abroad, the hottest breath of persecution, if these together will not ripen the Fruites of our Amendment, for a timely harvest to God; and if our unfained repentance doe not mediate, wee are like to have a dangerous and unwholesome fall of the leafe, if Christ the Sunne of Righteousnesse come once in *Libra*; and we being weighed in the Ballance of the Sanctuary, be found too light, the sentence is heavie, *Thy Kingdome is departed from thee.* Shall I adde a Conjecture, a Probleme? The Church our dying mother, either travels now with her *Benoni* it seemes, her Sonne of sorrow, of Repentance, whom his father meanes to call his *Benjamin*, the sonne of his Right hand; or with her *Icabod*, *The Glory is departed from Israel*: and surely wee may feare if we be like the *Iewes*, whom *Calvin* elegantly upon those words of our Saviour, *Iohn was a burning and shining light, and ye were willing to rejoyce in his light for a season*, the word is ἀγαλλιᾶσθαι as it were to dance a Galliard for joy) compares to lewd Servants, that spend their night in dancing and

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SERM. 4. revelling in the workes of Darkeneſſe, about the Candle allowed them by their Maſter to worke by: if we make no better uſe of the Light of the Goſpell, we may feare God will put out our Candle, or remove the Candleſticke from us and depart, and ſo quench the light of *Iſrael*.

But yet it is the voyce of my Beloved that knocketh, ſaying, *Open to mee my ſiſter, my ſpouſe, my love, my dove, my undefiled, for my head is filled with dew, and my Lockes with the drops of the Night:* the Lockes of the Spouſe are curled, and his haire blacke as a Raven, we cannot pierce into the Secrets of his Providence, but this wee cannot but know, if when he knockes we will not open, when we would open he may be gone: let us liſten once more, *Behold I ſtand at the doore and knocke: Be zealous and repent.* Now then, Now is the time of Grace: Now let us be watchfull. *To day if ye will heare his voyce, harden not your hearts:*

And now I have uncaſed the Inſtrument, wound up and tuned the ſtrings of *Davids* Harpe, but I know it is the delicate touch that makes the Raviſhing muſicke.

And now expect not the delicate touch of *Davids* Harpe, which they ſay Saint *Ambroſe* found, and uſed in his Commentaries upon the *Pſalmes*: but I have tuned the ſtrings of *Davids* Harpe, and ſhall give you but two

ſhort

ſhort Leſſons, of *Wiſedome* and *Religion*: for my beſt skill ſhall be but to keepe Time, or deſire your patience for a very little: being forced to fall ſhort of all I had intended for this audience, and to cut ſhort every where of that I had provided. SERM. 4.

1. *Wiſedome.*

1. *The Fountaine of Wiſedome* is *in God bleſſed for ever*, as of light in the Sunne, whoſe bright beames dazle our dimme eyes that we cannot behold them in their Glory; the ſafeſt way is to ſit downe and cry out ὦ βάθος with the Apoſtle, to adumbrate with the Vaile of Silence, what we cannot delineate with the Penſill of Eloquence. The Heathen Oracle adjudged a rich peece of Plate, taken up by certaine fiſhermen to the Wiſeſt: and the modeſty of the wiſemen of *Greece*, when it was tendred to them as a due Preſent, durſt not owne the title, but each refuſing it himſelfe, at laſt all ſubſcribing, dedicated it to God, who ſeemed to lay his Claime to it when he ſuperſcribed it to the Wiſeſt, as a Royalty belonging to his Crowne. And the Oracle of Heaven hath taught us the ſame modeſty. *The Deepe* ſaith *it is not in me, the Sea* ſaith, *it is not in me*: God onely knowes the way of it, he knowes the place of it: *Let not the wiſeman glory in his wiſedome*, but *caſt his Crowne, at the foote of him that ſits upon the Throne*, with the 24 Elders, and

Serm. 4. consecrate it with the Apostle, *To God onely wise be all glory*, he is the Lord of Wisedome to whom we must al do this homage: for who will goe about to draw the Picture of the bright Sunne, with a blacke coale.

2. There are some *Streames of Wisedome* derived from this Fountaine in the *Blessed Angels*, as the Fixed starres borrow some Beames of light from the Sunne, whose Majesty though it be not such that it is treason to looke upon them, punishable with the forfeiture of our eyes by any Law of Nature yet enacted, yet such is their Highnesse and distance, that either they conscious of their owne dignity, seeme to sparkle, in sport and jollity, to checke and mocke our uncourteous gazing presumption, or spight and jealousie to blur and mar our over-curious prying observation, like some impatient Gallant, that will not sit for the nice Limmer to take his Picture: or our eyes conscious of their owne infirmities, double and twinkle when wee looke upon them, and the more wee force them to make a steady view, the more they falter: and the wisest thinke it was but the twinkling of their braines, who ambitious to see more than their neighbours in these high misteries of Nature, turned their wits round every way, so long till they grew dizzie, that hath multiplyed so many distinct Hierarchies of Angels: they are in truth

truth but Tenants of Wiſedome, yet cannot be cal'd into our Court, they belong to another Homage above us, and who can take a fixed ayme at a flying marke. SERM. 4.

3. There are ſome *droppes of this fountaine*, ſome ſparkes of this ſunne to bee found in wretched man, as we ſee there are in the wandring Planets, whoſe light our eyes brooke better, and gives more liberty to obſerve motion. I note but one regular Anomaly by the way, worthy your beholding. The Ancients gave the title of Σοφοι as it were Maſters of Wiſedome to the Profeſſors of Learning, perhaps as wee doe the rattle to children, to ſtill their impotent ambition in the Infancie of knowledge, but they growne to more maturity left the rattle, as aſhamed, for the Childe and rattle braine to pleaſe himſelfe and play withall, and wrote their name φιλοσοφοι Followers of Wiſedome: their Progreſſive motion was Retrograde, ſo muſt we call our ſelves but *Retainers*, or elſe God will not call us *Children of Wiſedome*. All the ſtarres the higher they are, the leſſer they appeare: ſo muſt all the Saints.

But in *three pathes* have wandring men found that they have cal'd *Wiſedome*.

1. *The path of Speculation*, which I ſhall call the wiſdome of the ſchooles, becauſe it is the skill in ſubtile Sciences: and this may ſerve as a wary Intelligencer to give ayme to ſome deſignes,

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designes, but is not that wee enquire after: *O Sapientia* sayd the old woman, laughing at *Thales*, whom she saw so busie with his Engin to take the height of a starre, till he tooke the depth of a ditch with his body: tis not a *Iacobs staffe of Astronomie*, that will bring us safe to heaven, but a *Iacobs Ladder of Piety*: the Bulls were wont to goe trickt up with silken ribbands, and golden Garlands to the Sacrifice, and so may men with this Wisedome to hell.

2. The *path of Operation*, which you may call the Wisedome of the Shops, because it is the cunning of curious Crafts: and this may serve as a witty Enginer to give ayde to some enterprise, but is not that wee enquire after: *Heu quantus Artifex perco*, sayd dying *Nero* that jolly Fidler, that bloody Monster: as the Philosopher told the Musitian, curious in his Art, but in his life luxurious; a goodly peece of Wisedome sure to tune the strings of your Harpe, and have your Affections, your heart strings out of tune: *Aliud Plectrum aliud Sceptrum*, tis one thing to handle a Fiddlesticke neately, and quite another thing to sway the Royall Scepter of Wisedome: *Archimides* was drawing long lines of Art in the dust, while the line of Emptinesse was stretched over his City which was taken, and the Souldier brake into his Studdy, and put a short Period to his life.

Artists

Artiſts ſtudy long and come ſhort of everlaſting life. Whats the neere. SERM. 4.

3. The *path of Action*, which wee will call the Wiſedome of life, becauſe other Arts are but Mechanicall, this the Architectonicall, the king-craft, the maſter peece of diſcretion, which muſt have the direction of our whole life, to guide all our actions toward happineſſe: and this we may ſalute with *Tully*, *O ſapientia vitæ dux*, the worthy Commander: as uſefull, as gracefull as the eyes, which no man would plucke out I thinke, to place the moſt orient Pearles, the moſt reſplendant ſtarres in their Roome, becauſe they guide the body: And though it be a compound of as many rare ingredients as ever went into the ſweete perfume, the Precious oyntment in the Law; for it muſt have *Ianus* eyes to looke backeward and forward, informed by memory and Providence: and it muſt have *Argus* eyes aſſiſted by Circumſpection and Caution, like the living Creatures full of eyes, to looke round about, and obſerve all circumſtances, leaſt as the Hart with one, which ſhe faſtned on the dogges, fell from the Rocke on the blinde ſide and periſhed; ſo wee take hurt from that we heed not; yet three vertues are moſt ſenſibly prædominant in this Wiſedome, from whence the heathen Ancient have denominate their Goddeſſe of wiſe-

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dome *Tritonia.*

1. To *Fixe the right End of our whole Life, the True Happinesse*, that we may not be so idle to cast and play away all our Life at randome, as many doe, or so simple to set our Byas cleane the wrong way as the most doe: our Hieroglyphicke must be the flowre that opens and shuts with the Sunne; *Non inferiora sequuntur*: *Ierusalem* and our eye must be like *Moses* (who had a prospect of the Land of promise, and was not dimme with age) sharpe and single in the Intention of the end, this will turne and guide the course of our indeavours as the Rudder doth the whole vessell.

2. To *Finde the streight way of* our large course to this end, the *True Vertue*: lest while we tripit nimbly in the darke like the *Syrians*, we be trapt unawares in the midst of *Samaria*: we must not turne to the right hand or to the left as *Asahel*, or swerve the least from the line of Vertue, but poyse our selves with wisedome, as those *Funambuli* that walke upon a rope, use to doe with their staffe: *Medium tenuere beati*: *Our hands must be like Iacobs* (that would not bee over-ruled by partiality or intreaty, *to mis-place the blessing*) Strong and steady in the Election of the meanes: this will manage the speed of our course like *Minervaes* golden Bridle the winged horse: thus wisedome doth Con-

Conſult with Dexterity. SERM. 4.

3. To *Force the ſtrict paſſage of our purpoſe*, and arme it with a Steele head of Reſolution againſt all difficulties: *Nil hic molitur ineptè*: leſt the faint heart of Cowardiſe loſe us the faire Lady of Honour: as it would *Ionathan*, if he had beene a Nice Courtier, afraide to clamber up betweene *Bozez* and *Senech*, a ſharpe rocke on one hand, and a ſharpe rocke on the other, creeping upon his hands and his feete, and not a Noble Commander: *Zeale* and *Love* will creepe where they cannot goe: and our *Feete* muſt be *ſwift* and *ſure*, In the *Proſecution* of our Choyce: we muſt not be like *Mephibooſheth*, lame Sonnes of luſty *Ionathan*; this will make all our Enterpriſes like his Bow that never turned backe, like his Speare that had this gift *Conſequitur quodcunq; petit.* Wiſedome ſhall Compaſſe with Felicitie.

And by this you may ſee, though the Poets ſay *Minerva* the Goddeſſe of Wiſedome was conceived by *Iupiter* in cold blood, of his braine; that is not all, generous fruites thrive not in cold Climates; you muſt alſo ſuppoſe ſhe was cheriſhed with the warmeſt Blood of his heart, for *Sapientia* is *ſapida ſcientia*: Opinion as they ſay or Apprehenſion ſteept in Affection: a cleare ſerenity of Iudgement, accompanied with a Calme

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Tranquility: for as a ship so the soule may be led muffled with a Mist of Ignorance, or driven baffled with a Tempest of Passion up. on the Rocke of Ruine; and therefore hee that would bee wise must imitate the Pilot, that holds the Helme steddily, and beholds the Haven stedfastly; he lookes to his starre, and lookes to his Sterne at once.

But how darke Lineaments have I drawne of the Faire face of Wisedome, which if we could see with Mortall eyes as *Plato* said, who would not bee in love with her? if it were in *oculis* it would be in *osculis*: if I had but the least skill to Inoculate, I have not the least doubt but you would all with good will exosculate.

1. We have it not, it is to be learned: it is not like a Plant that growes out of the dust of the ground without culture: the earth since the curse, is a fond mother to dirty weeds, a froward Step mother to dainty flowers: all our mother wit is either Diveliſh, the very windings of the Serpent, wise to doe evill: or at best Childish, like their Tops, sharpe to the Earth, and flat against heaven; both are dangerous as a sharpe knife in a childs hand, unlesse the edge be turned: both make us the Divels fooles, either his Instruments to trudge upon his errands, to drudge in his service; or his implements to weare his Coate, to make him sport and pastime

ſtime as blinde *Samſon*, amongſt the Princes of the Philiſtimes, who would deſire to dwel in a faire houſe that is haunted with Devils; the beſt Wit without this heavenly Wiſedome is no better. SERM. 4.

2. It is not to be learned other where and therefore God calls us to his Schoole, as it was in the beginning, is now, and ever ſhall be. Darkneſſe was upon the face of the deepe, the deepeſt wits, till the Spirit of God brooded upon the waters, (ſo the word ſignifies, till the Word of God ſayd, *Let there be light*, and ſo hatcht it: God made the heart of *Salomon*, large as the ſand of the Sea, and fil'd it with Wiſedome from above, without which the largeſt Sea of wit, is but like that in the *Pſalme*, where is that *Leviathan* whom thou haſt made to play therein: and as *Salomon* got Wiſedome by way of Almes, ſo *Iames* teacheth us to ſeeke for it by way of asking: *If any want wiſedome, let him aske it of God, that giveth to all men liberrally and upbraideth no man, and it ſhall be given him. Iam.* 1. 5. The water of Wiſedome is ſweete, for it ſpringeth up to everlaſting life: but the well is deepe, and thou haſt no bucket but Prayer: if we may have it for the asking, ſhall we loſe it for want of asking?

3. God calls us to his Schoole, and we had neede to learne this Wiſedome at any rate, but good Lord, how unwillingly doe we ſet

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out? how heavily doe wee goe, like boyes from the midst of a game? wee had neede of some good Angell to plucke us off, as *Lot* out of *Sodome*: or some man at least, as the Creeple at *Bethesda*, to thrust us into the Poole; and yet how loud was the blind *Bartimeus*, when they told him that *Iesus* passed by that way, Lord have mercy upon me, Lord open mine eyes that I sleepe not in death; how glad when they told him, the Master calls thee? how resolute was the Cynicke that told his Master, with his hand up to beate him away; you shall not finde a staffe so hard that shall beate me from your Schoole: How full was the Schoole of *Epicurus* who was but a Doctor of Pleasure, because that was they sayd young mens Philosophie; and yet the Lesson of Wisedome, is a better lesson for all men; and not so long as some suppose.

It hath beene observed by wise men, that those States that have beene founded by the greatest Polititians, have not beene most prosperous or of long continuance, rather soonest out of Kilter, because hanging upon so many gimmers: and we may save the labour of all the curious gimmers of Policy, and instead of a *Goliahs* πανοπλία of Wisedome, we may take a *Davids* sling, this one Canon of compedious use and stupendious efficacie, *Religion* is the true Wisedome.

2. *Re-*

2. *Religion.*

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1. *Object*, the Lord, *Augustus* about the birth of our Saviour refused this title of *Dominus* as too arrogant: and *Pilate* at his death wrote him King and would not recall it: it may be both over-ruled by the same providence, to reserve and settle it upon him who is indeed the onely supreame King, the onely Lord.

1. Vniversall: the Heaven is his Throne and the Earth is his Foote stoole: all the Kings of the Earth have shared but his Foot-stoole among them: and the very Circle of the Crowne that compasseth the Kings head tells him his power is bounded, and he must keepe his thoughts within compasse: but God is not a King, a Iudge of a small circuit, there is no end of his greatnesse.

2. Absolute: Kings are Lords but of the lesse and baser halfe of their owne subjects, the Body: the soule is exempt from their Iurisdiction, and Gods Peculiar: who may doe with both as he please: who shall say what doest thou? who art thou O man whosoever, or if not, who art thou O Beast that disputest against God? Hath not the Potter power over the clay, to make of it a vessel of honour or of dishonour? hath not the Creator?

3. Independent: The dead skull of a King retaines not so much as a Print of the Crowne; the guilty soule may the spots of sinne.

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sinne. And the bold Bishop told the great Emperour, taking hold of his purple Robe, Sir you shall not carry this hence with you: we must all appeare naked before the Judgement Seate of Christ: the greatest Lords are but Stewards, who must one day give in their accounts, *Redde rationem.*

In a word: the world can beare but one Sunne; Religion knowes but this one Lord to whom she dares give any religious Worship: the Bed is jealous: the Throne is jealous: and God is jealous of any part: *Thou shalt have none other Gods but me.* What will he force the Queene before my face? Idolatry is the most impudent adultery, before the eyes of the husband the Lord, who will not dispence with thee to bow before *Rimmon* or *Mammon*: tis fit the spouse of God should be too chaste for Paramors, too wise for Puppets.

2. Serve, the Act: The Noble Prince used for his word *I Serve*, his divise the Feathers; and we must stand in attendance before the Lord, like the Angels with wings ready to take the word out of his mouth and flye upon his errand; thou saydest Seeke ye ye my face, thy face Lord will I seeke: what a quicke full strong Eccho? God loves as *Luther* elegantly, *Curristas* not *Quaristas*; we must not reason but runne; wee are servingmen and must not be like the Schoolemen

men who were sayd to turne *Theologiam in utrum*, not *in usum*; and chose rather to bee called doughty Disputants, than to be dutifull Servants: nor must we thinke to serve our owne turne of Religion: *prior est authoritas Imperantis quam utilitas Servientis*; our Commodity must stand by, and waite upon Gods Authority: tis not enough to weare his Livery like Retainers, wee must doe his worke like Servants, and when we have done all, will the master thanke us? No; but if we begin to bandy, like Tennis bals, words of stoutnesse. *Who is the Almighty that wee should serve him: Depart from us for we desire not the Knowledge of thy wayes*: wee doe but teach him to bandy balls of Iron backe to us, words of bitternesse; *Depart from me yee cursed into everlasting fire.* SERM. 4.

For serve we shall either to the building, if our hearts be sound and streight, or if hollow and crooked to the burning; and serve we must all: the Kingdome is but a Noble Service: and he that serves not this Lord, let him know he belongs to a worse master, the Devill, who will torment them most that please him most: some base Lust, which the more servile wee are, domineeres the more: and so let them serve, that will not serve thee O Lord, for they are worthy: but let us resolve as *Cato* sayd once to the Senate, εἰ δουλευτέον πῶς κυρτίσω:

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Serve ye must you see, see you serve the Best: Give unto the Lord ye Sonnes of the mighty, give unto the Lord glory and power. The stately Elephant hath no joynts they say, and yet hath beene taught to stoupe and take up his Ruler: the stomackefull Horse hath no understanding saith the *Psalme*, and yet *Bucephalus* that disdained any other rider, in all his trappings, would kneele downe to his master *Alexander*, and went away proud of his Burden: It was before the Lord, and therefore I will bee yet more vile saith *David*: Gods Service is our best Preferment: O thinke no scorne to bow lowly, lowly to him: the Lord so noble, the Servant cannot be too humble.

3. Manner: with *Feare* and *Ioy*: There were in the Arke the two Tables of the Law, the Rod of *Aaron*, and the Pot of *Manna*, and we place in the Church the Kings Armes, and the Ten Commandements, as it were Gods Armes: which we must keepe as the Cognizance of our Service; and that we may; the Supporters are the Rod of *Aaron*, and the Pot of *Manna*, *Feare* and *Ioy*, both necessary.

1. *Feare*: Religion in Gods Service is no Roaring Gallant, that holds it base, and ignoble to feare God or man: and thinke to play the men, when they dare one another like boyes, who shall goe fartheſt in the dirt:

and

and vie to ſee who can drop moſt oathes, and the deepeſt is a winning Card in this Game of Glory: but it is a character of the Godly, in the Prophet, to feare an oath: and the Philoſopher tells us, thoſe creatures that have the greateſt hearts are moſt fearefull: and therefore it may be God refuſing Lyons and Eagles, the King of Beaſts, the Queene of Birds; appointed the gentle Lambe, the fearefull Dove, for his Sacrifices: A broken and a contrite heart O Lord thou wilt not deſpiſe. The Lord will looke upon them in the Land that tremble at his Word: and wee had neede of Feare, for we are like tops that will not goe unleſſe you whip them. SERM. 4.

2. *Ioy*: Religion in Gods ſervice is no mopiſh Monk: the world ſtartles at it and is afraide, as if it baniſhed all mirth, as our Saviour caſt out the minſtrels, when hee raiſed up the mayd: and true it is, a Chriſtian may be without joy ſometime, as the Wine failed at the marriage, where Chriſt was preſent: but then the water was turned into wine; and ſo is the ſadneſſe of a Chriſtian into ſweeteneſſe: and when it appeares leaſt, they have an hidden *Manna*, a ſecret Ioy, like the windowes of *Salomon*, which were narrow without, and broad within; goe, goe, ye wiſe Merchants, finde the rich treaſure of Grace, and tell me, if you thinke much to

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sell all to purchase it for joy.

3. *Feare* and *Ioy*: for if you be too harsh you make the childe a foole, too fond a wanton: the Birdle governes the horse, the spurre quickens him: the weight upon the line, makes the lacke goe, the Oyle upon the wheele makes it goe glib and nimble: the Sayles give the Speed, the ballast the steddinesse to the motion of the Ship: and both these contribute to the perfection of our Service, which is when we shal feare like a Child to displease our heavenly Father, and rejoyce like a Giant to runne his race; the way of his Commandements.

Ioy is like a valiant Souldier that dares march upon the Canons mouth, and beare the brunt of the battell or skirmish, the heate of the day: like the Horse in *Iob* that saith Aha, Aha, among the Trumpets: the Apostles went away from the Councell rejoycing, that they were counted worthy to suffer for the name of Christ: the Generall owes the victory to such as these; and God loves a cheerefull giver; *Super omnia vultus accessere boni*. No honey to that which drops from the Cells of it owne accord; no sacrifice better accepted than the Free-will Offring: when it is meate and drinke and wages to doe the Will of God.

Feare like a prudent Commander is the first here that enters the field, the last that goes out

brings

brings his men on worthily, brings them off warily: We muſt begin all our ſervice with feare, trembling at our owne infirmities. No feaſt to the churles: no fight to the cowards in this ſenſe: the longer the cold fit in an Ague, the hot fit the ſtronger: we muſt end all againe with feare, bluſhing at our owne Vertues and Excellencies: the wicked boaſt of their blackeſt ſinnes, when they have playd the wantons ſo long in the Sun-ſhine of the Goſpell, to no other good fruite, but they have loſt their beauty, they begin to brag of their deformity, I am blacke and comely: but the Godly bluſh at their faireſt virtues; like the ſpouſe who was white and ruddy, *Candidus & rubicundus etiam de virtubitus ſuis, verecundatus*, as ſome have alluded: and ſo put their title out of queſtion to the Crowne (if you Will leave me to allude) by uniting the white Roſe and the red in a bleſſed marriage of modeſty and modeſt innocencie: for as in beſiegers ſo this is the Devils laſt Stratagem, if he cannot beate us downe to ſinne, to blow us up with pride, to undermine us if he cannot overthrow us: no meanes to prevent but with a countermine of Humilitie: *Let him that ſtandeth take heede leaſt he fall: be not high minded but feare. Timidi mater non flet.* SERM. 4.

Ye have cropt the ſweete flowers of *Wiſedome*, *Religion*: ſuffer now the profi-

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table Bee to gather thee Honey: *Be Wise, Be Religious.*

3. *Kisse the Sonne.* The man in *Plutarch* that heard the Philosophers wrangling about *Summum bonum*, one placing of it in this, another in that, went to the Market and bought up all that was good, hoping among all he should not misse of it: some doe so in Religion; and as the *States* are sayd to keepe open house for all Religions, and count it no small peece of their glory, that it may bee talkt of in the Countries, though others think themselves wiser, who when they see every one contending for their owne, shut out all for wranglers: and not a few like those *Indians* that worship the first thing they meet in a morning; take up with the first they light upon, without trouble or farther Examination; it may be following the fancie of the *Rhenians*, that taught a man might be saved in any religion: and the most are fluid like the water, which hath no shape of its owne; But transformes it selfe to the mould of the Vessell in which it is, so they have no Religion of their owne. But as *Themistius* sayd, *Purpuram pro deo Colunt*, as the *Indians* that worship a Ragge of red cloth, are of the Kings Religion, if they prove Nursing Fathers to this son, as the saying is, many kisse the Child for the Nurses sake: But the world can have, but one God, and God wil approve but

but of one Religion, and that is the Chriſtian Religion: the Chriſtian Religon is the true Religion, and let it trouble no man, that hee heares two women laying claime either to the living child, ſo ambiguouſly that the controverſie cannot be decided, by the eye or cry; but they muſt needes into the field and draw Poles, and cary it by number of voyces or perhaps draw ſwords to arbitrate and end the buſineſſe: There is nothing likely to doe it but by a Duell Combate, and the ſword however muſt end it; but the ſword of *Salomon*, which will try the birth by the Bowels: The woman is indeed in ſcarlet, *Revel.* 17. But her Scarlet is dyed red in the blood of the Saints: ſhe that would have the living child divided, tell me may I not plead with as ſtrong a violent preſumption that the dead is hers, tis likely ſhee might over lay the other, that is ſo willing to overthrow the ſurviver: the other woman, *Revel.* 12. Brought forth the man child: the argument is a ſtrong demonſtration of her affections, her bowels yearned, and ſhe cryed to ſave the childe; and therefore it is certaine it was ſhe who being with child, cryed traveling in birth, and pained to be delivered: if any Politicke Arbitrator, by ſharpeneſſe of Wit would thinke to arbitrate to pleaſe both, with a *dividatur*, though hee may ſeeme to be harſh againſt the Whore, a *Iu-*

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dah

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dah was against *Thamar*, yet it may be feared he is to neere a kinne to her, and hath given her such pledges, that will assure her from any hurt from him, when hee shall discerne whose are those signets, bracelets, and staffe; and it will appeare that hee hath learned the watch word from her *devidatur* which is *Arcanum Imperij*, Divide and Rule; and though he seeme a friend of the true mother, and offer to award her the better share in the division, the head and heart, perhaps out of sweetenesse of spirit; he may remember it was the true mother, and out of tendernesse that abhored *Dividatur*.

But to passe, we have this Religion described in the text, in three things. 1. The object, *The Sonne*: *Amphilochius* the worthy Bishop, presented a Petition to the Godly Emperour *Theodosius* for the banishment of the *Arians*, denying the divinity of the Sonne; but without successe: shortly after comming to the Court, he found *Theodosius* whom he saluted loud, with his sonne *Arcadius* then assumed to the Empire whom hee neglected; the Emperour observing it, and supposing it done because hee heeded him not, put in minde to doe him the like observance; but he answered it was enough that he honoured the father, so long it passed not for the sonne: and the Emperour with some displeasure replying that hee esteemed the

contempt

contempt of his sonne redowned to himselfe: and doe you thinke then most noble Emperour, sayd the Bishop, that God doth not the like, and is offended that you honour not his Sonne, but thinke it enough to honour him; and upon this the Emperour perceiving his owne errour, and understood his designe, caused his petition to be signed; God hath so joyn'd his Sonne with him in the Empire, and is not pleased to accept any service done to himselfe, by such as neglect his Son: and though many have stumbled at the Crosse of Christ, and some have Blaspheamously scoffed at the simplicity of a Christians Religion, that worships ἐσκολοπισμένον σοφιστὴν as *Lucian* writeth, yet as it is reported of *Tyberius* the Emperour, who passing by where he saw a crosse lying in the ground, upon a Marble stone, and greived that that should be trampled under foote by men, which was so highly exalted by God, commanded it should be taken up: and see the returne of Piety saith the story, digging the stone up he found a treasure under the Crosse: so shall every Christian be blessed that is not offended at the Sonne, hee shall finde under the Crosse that is despised of man, the treasure of true happinesse, that is by all desired. This is the first: *The Sonne*: but hath not Popery the Sonne, they have his Body buried among them, not as *Ioseph* layed it Em-

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balmed with sweete spices, wrapt in fine linnen (nor it skills not much, it was Embalmed with his Divinity and needed not) but wrapt up in the ragges of Superstition, and abused with the dregges of a thousand Ceremonies; but as *Iohns* Disciples they want his head his Soveraigne Power, in Commanding and Ruling all that they have given, taken from the Sonne, to the Servant of Servants, who hath shrowded himself under the shaddow of *Peter*, as they did sometime to heale and cure diseases, so at least to hide and obscure the deformity of his swelling pride and infinite ambition: *Peters* master refused the offer, *All these will I give thee*, but as *Gehazi* thought *Elishah* not well advised to let goe *Nahamans* goodly present; so the Vicar of *Peter* made haste and ran after, & with such speede, that shortly not content to sit in the Temple of God, unlesse hee were also pearcht upon the highest Pinacle of the Temple; who would not admire his flight of zeale, but that we know his errand was onely for love of his situation, and goodly prospect it hath, of all the Kingdomes of the World, and to bargaine with the Divels for him if the market be not ended; tis like hee would not be troubled to weare the Keyes of heaven at his girdle, but that he hath found they will open to him the treasure of earth: and which is worst of all, the Lord himselfe must

must serve as a staile, to the glory of this proud servant; and for this it is that at their solemne Processions, his Holinesse goes never out, but the Host Vshers him to forespeake a solemne Adoration for him, while that goes in Equipage, with the Red footestoole, which is carryed for him to ascend to his horse, as being indeede but a foote-stoole for him to assend to his honour: and so Christ to whom God hath promised to make his enemie his footestoole, is made but a footestoole by him that would seeme to be his greatest friend. SERM. 4.

2. The Act, *Kisse*: which as it implyes Grace in him singular, for it is a grace to him to kisse the Kings hand, so it imparts a double respect in us of,

1. Affection that we must imbrace him as a Saviour: we must not sacrifice to our own nets, or kisse our owne hand, as though by our owne merits we could Purchase heaven; but we must *kisse the Sonne*, we must be content to take it upon that title that God will give us, that is the title of marriage; thou shalt call me no more *Daali* but *Ishi*, my Lord, but my husband, *Hos.* 2. and so make the assurance for our Ioynture in all his blessings: wee must take him as our Saviour.

2. Subjection, though the uneasinesse of the yoake of the Law, be taken by the anoin-

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ring, yet the Gospell hath a yoke too: wee must take him as a Lord. *Phraates* sent a Crowne as a Present to *Cæsar*, against whom he was up in Armes: but he returned it back with this answere, *faceret imperata prius*; let him returne to his obedience first; and then he would accept of the Crowne, by way of Recognizance: many say Lord, Lord, but if you love me, keepe my Commandements, otherwise it is in vaine to draw neere with our lips, when our heart is farre from him. It is an Idle Ceremony to bow at the Name of Iesus; unlesse we have him written in our hearts in golden letters, as it is reported of *Ignatius*: if we kisse our Saviour, and kicke our Lord, what is it?

3. The manner, *Purely*; so some have translated the word, the sense is not abused, which I will expresse in two words.

1. *Intimè*: *Friend, betrayest thou me with a kisse*, even *Iudas* kissed him, and shall wee therefore, as those Popish Heretickes, worship the lippes of *Iudas* as holy; now the Devill entred into his heart, and he had taken as the saying was, *Antidotum contra Cæsarem*, an Antidote against all grace, or else the grace that was powred upon his lippes, might have had some good operation; and Saint *Bernard* wonders without cause, why it had not: *Mary* kissed his feete, and drew a word of Grace from his lippes,

lippes, *Thy ſinnes are forgiven thee*; becauſe ſhe grutched not the oyntment, that might have beene ſold for 300. pence: but *Iudas* kiſſed his lippe, and had a word of ſtrange Grace, *Deere friend*; but that very word ſtung ſo, that the remembrance of it made him haſten his deſpaire and deſtruction; becauſe he grutched the tithe of that 300 pence, which either uſed to come to his ſhare, or he meant to nime it, and to recover it, ſold his maſter for 30. pence, as ſome ſaith it. The woman that had ſpent all her ſubſtance upon the Phyſitians, did but touch the hemme of his Garment, and drew Virtue from him, to heale her iſſue of blood: But *Iudas* that was his Packe-bearer, and had the Commanding of all his ſubſtance kiſſed him, and yet but to helpe out the iſſue of his Blood: Many throng about Chriſt but few touch him, to draw Virtue from him, none but they that come with faith as ſhee did, not with perfidious intent as *Iudas* did: many like the *Iewes* and ſouldiers, *Pungentes Coronant, Illudentes Adorant*, tis not outward Profeſſion, but inward Devotion, that makes a Chriſtian: They ſay there was written about the Iewiſh *Corban*, the verſe of the *Proverbs*, *The gift that is given in ſecret pacifieth wrath*: Our ſervice of God in publicke with the bodies doth but provoke God, unleſſe it be quickned with ſinceritie, SERM. 4.

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which is the soule: *Etiam statuæ Virginis habuerunt Oleum in lambadibus sed non habuerunt oleum in Vasis* saith S. *Augustine.*

2. *Integre*, one flaw in a Dyamond takes away the lustre and the Price, one man in Law may keepe possession; one Puddle if we wallow in it will defile us: one peice off Ward Land, makes the heire lyable to the King: one sinne defiles the beauty of a Christian; one sinne keepes possession for Sathan, makes him lyable to the wrath of God; and let no man say with *Lot*, is it not a little one, and thinkes to excuse himselfe, if sinne keepe possession in thy heart, God will not, nor cannot so long as it Raignes in thee; tis sinne that takes away the lusture, and high Price of a Christian, it kindles the wrath of thy God, and his Sonne against thee: Kisse him, imbrace him with the sweete kisses of the Spouse in the *Canticles*, let thy Homage and Service to the Kings Sonne, be done in Purity, Sincerity, Holily, serve him in feare and rejoyce in trembling: *Kisse him lest hee be angry, and you Perish in his way*; Therefore *Be wise, be learned.*

4. *Be Religious.*

We know in reason you cannot gild gold with dirt, the baser cannot give perfection to the better: we see in nature the stone cuts thorough the liquid ayre, and cannot rest till it touch upon some solide substance: wee finde

finde in experience the world cannot ſatisfie the greedineſſe of her lovers, who are like the Chamæleon, that feedes on ayre as is ſuppoſed, and therefore is ſeene ever gaping: let reaſon, nature, and experience, helpe us to ſpell out this leſſon: No perfection for the Noble minde of man but in God; the World ſtickes like dirt upon it: No reſt for the ſolide thought of man but in God, the world ſinkes like fluid ayre under it: No ſatisfaction to the large deſire of man but in God; the world ſlips from it, and mockes it with meere emptineſſe: *Vanity of Vanities, all is Vanity?* SERM. 4.

Or if theſe morall likelihoods be too blunt to peirce, let me borrow one line of the mathematickes, the beſt whetſtone they ſay to ſharpen and quicken a demonſtration: wee learne of Art that a Circle cannot fill a Triangle; the heart of man is a threeſquare triangle, which the whole round Circle of the World cannot fill, but all the corners will complaine of emptineſſe, and hunger after ſomething elſe: the figure point of the acted, by the motion ſeeme to write thus much; that this Triangle was intended a Manſion for the bleſſed Trinity: if wee could but looke into our owne heart, we ſhould finde chalked upon the doore for God, as the Kings Harbingers doe for the Lodgings of the Courtiers.

Feciſti

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Feciſti nos domine, propter te irrequietum eſt cor noſtrum, donec veniat ad te: Now Religion it is that houſes God in our hearts: by which meanes our vile bodies which the *Platonickes* accounted but as a Priſon for the Divine Soule, *Paul* hath advanced, to become a Temple for the Divine Majeſtie: and I dare ſay, God delights more in his Country Cottage of a godly heart, than in his Courtly Palace of Heaven: behold I dwell in the heavens, what houſe will ye make for me? *My Sonne give me thy heart*, and I will dwell there; for his delight is with the Children of men: What ſhall we ſay? *Mine heart is prepared O Lord, my heart is prepared: Bow the heavens O Lord and come downe: Ariſe O Lord and come into thy reſt, thou and the Arke of thy ſtrength*: And now *returne unto thy reſt O my ſoule, for the Lord will heare the voyce of thy petition. Lift up your heads O yee gates, and be ye lift up ye everlaſting doores, and the King of glory ſhall come in.*

But what neede other bookes, looke into our owne hearts and we may reade it there; we may reade it in the Situation, the heart is a Pyramis inverted large toward heaven, but contracted to a point toward the Earth: let God a large influence of Grace from heaven upon us, and let us be at a point for earthly things: we may reade it in the faſhion, the heart is a three ſquare triangle, which the whole

whole round Circle of the World cannot fill (as the Mathematickes tell us) but all the corners will complaine of emptineſſe, and hunger for ſomething elſe: wee may reade it in the motion, the heart pants continually without ceaſing, wherefore let *David* tell us, my heart panteth after the living God: I had almoſt ſayd we might reade it in plaine letters written upon it; for God, as the Kings Harbengers uſe upon the lodgings of the Courteours, that wee may know this Triangle is taken up, a Manſion due to the Bleſſed Trinity. SERM. 4.

1, *Largeſt*: for Godlineſſe hath the promiſes of this Life and of a better, ſaith the Apoſtle: God hath promiſed both in dowry with his daughter Godlineſſe, as *Caleb* gave his daughter *Achſah* the Springs above and the Springs beneath: and wiſedome in the *Proverbs* hath riches and honour in her left hand, and in her right hand length of dayes, eternall Life: and *Salomon* knowing the compendious method of our Saviour, wooed and ſought Wiſedome firſt, and God caſt all other things upon him into the bargaine: But as the Artificer wrote his owne name in the Buckler of *Minerva* which hee made for the *Athenians*, ſo cunningly that it could not bee pickt out without diſſolution of the whole frame: ſo take out the Name of God, nibble at Religion and the moſt

SERM. 4. beautifull frame of any State of any man will soone fall all a peeces and lye in the dust.

As the Philosophers observe that if the motion of the heaven should cease, there would bee no generation here below: the flowers you see on earth are begotten by those Flowers of light, the starres you see in heaven: and as when the King remooves, the Court followes after, and when the Court is gone, the hangings are taken down: so if God removes from a man or Nation, where he kept his Court, his graces will not stay behinde; and if they bee gone downe, downe goes the hangings of Prosperity. The Poets faine that the Crownes of all Kings are fastned by a secret chaine to *Iupiters* chaire: the *Psalmist* saith *Blessings are upon the head of the Righteous*, as a Crowne, when they are fast linked to God by Religion; when yee have espoused your soules to Christ, *All is yours, and ye are Christs, and Christ is Gods*: *Behold in that day* saith the Lord, *I will heare the heavens, and the heavens shall heare the earth, and the earth shall heare the corne and wine and oyle, and they shall heare Israel: for I will have mercy on Lornhamah, and say my people to Loammi*: you see the flowers of the Crowne Plenty, the linkes of the chaine Piety, both fastned upon God: and if the Chaine hold, though this Crowne of flowers should wither and fade upon our head:

head: the Godly man is so blessed that his leafe shall never fade; *for all things worke together for the best, to them that feare God*, to bring them to that στέφανον ἀμάραντον κομιεῖσθε, the Crowne of everlasting Glory.

2. *Longest*: they say there stands a Globe of the World at one end of the Library, and a Sceleton of a man at the other: if wee would be wise men, to bestow some time that wee might bee skilfull in that Booke, where we know our necke verse is written, and not children that will never a done turning over the leaves of a gay booke, wee should not neede to studdy long in this Library to finde a good Lesson: though a man were Lord of all that he sees in the mappe of the world, yet hee must dye, and become himselfe a mappe of Mortality: and therefore if the Devill should tempt him, as he did our Saviour, with a view of the glory of the World; *All this will I give thee, if thou wilt fall downe and worship me*, he might resist him with the words of our Saviour, *But what will it profit a man to gaine the whole world, and lose his owne soule*, what will it comfort him? And *Alexander* wept, when he heard the Philosopher discourse of another world, because he had not yet Conquered all this, and yet hearing there was another in which he had no part, he wept to speake with the Apostle, *as one that had no hope*; and *Ahab*

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wept in the time of drought, when it rained not upon the Earth for three yeares; complaining as the Father brings him in, in the mid'st of his Ivory Palace, with al his Riches, Plate, Jewells and Treasures about him; but what doth all this profit me, since the heaven is Brasse above? and not without cause, for if we have happinesse onely in this life, if wee be without hope of a better life, the hope which is indeede the inheritance of a King; if the heaven be shut against us, with gates of Iron, and Barres of Brasse: what *Esau* would not weepe for the losse of such a blessing?

3. *Deepest*: Peace of Conscience, which he that hath all outward losses or crosses cannot make him miserable, no more than all the windes without can shake the Earth; tis the wind that struggles within her wombe, which when they breake out, make the Earth quake as Pangs of her Delivery: *Iob* was more happy when hee sate upon the dunghill, than *Adam* when hee sinned in Paradise, now it is God onely that can speake peace unto the Conscience, and God speakes this peace onely by Religion.

2. And last, that Christian Religion is the true Religion.

1. Most agreeable with the Word, confirm'd under the letters Pattents, and by the broad Seale of Heaven, all the Miracles to which

which the Martyres have ſubſcribed, and ſigned it with their blood.

2. Moſt ſutable to mans nature and condition, it cheriſhes all Plants of virtue, which the Reliques of the light nature acknowledge and where the letters ſometime written in our hearts, are blotted out and razed, by the fall it reſtores and repaires with addition and improvement, and becauſe here where all is done, as in bookes, *multa deſiderunt*, it teaches us to repaire to Chriſt, in whom are all the treaſures of Wiſedome, where we may have a ſufficient harveſt, wee neede not gleane in another field.

3. Moſt Serviceable to his glory, this as *Themiſtocles*, when all the ſpectators eyes, at the Olymphick Games were faſtned upon him, ſayd he thought himſelfe richly recompenced for all his Labours undertaken for *Greece*. God is content with glory for all his grace, and takes our acknowledgement for payment, and this he will not loſe, this may be the touchſtone of the true Religion, that which gives moſt to God, and unites us to himſelfe, and ſo brings in the laſt place.

2. *Be Wiſe* then to fixe this End, to finde this way, to force this paſſage: conſider,

1. The Conſequence is great: Behold I ſet life and death before thee this day, and we all ſit Iudges of life and death, not as *Cambyſes* Iudge, ſometime upon a Bench co-

SERM. 4. vered with his Fathers skinne, but upon a cauſe, which if it goe againſt us, will coſt us our owne ſoule: Behold we are ſet here upon Earth, betweene heaven and hell; the controverſie is which of them is ours; and we ſit our ſelves Iudges of this great *Niſi prius*, and the verdict muſt be given in, before the Sunne ſet, the Sentence paſt: they ſay God hangs the greateſt weights upon the ſmalleſt wires: ſee the Circle of the Crowne of Eternity, hangs upon the ſmall wire, the ſlender threed of our life, the point of Mortality: we muſt paſſe hence εἰς βῆμα καὶ εἰς μνῆμα, to the Bench of the Saints, to judge the World with Chriſt, or to the barre of ſinners to be judged with the world, either attended home to the Pallace with a Guard of Angels, or conveyed with a Legion of Devils to the Priſon: and it lyes in our breaſt: either wee make us golden wings with *Dædalus* to flye to heaven by wiſedome in the ſentence if we reſolve to be godly; or if we chuſe to be wicked, according to the French Proverbe, we dig our owne graves with our teeth, our own graves in hell, by our intemperate folly: O *be wiſe* for the conſequence is great.

2, The Iudgement is difficult: betweene true virtue, true happineſſe, and the counterfeit: as the *Spaniſh* Iudge, when a murther was committed in a tumultuous crowd of people, bared all their boſomes, and feeling

ling upon their breaſts, diſcovered the guilty author by the panting of his heart: as *Salomon* ript up with the ſharpe ſword and examined the very bowels of the two Harlots: ſo doe we neede an excellent ſharpeneſſe of wit, to Anatomize the very bowels of the cauſe, leſt a faire outſide carry it: for falſhood is like an impudent Strumpet, but truth vailed like a modeſt virgin, who if ſhe would be won, yet tis fit ſhe ſhould be wooed: beſide a thouſand diſadvantages, that make it hard to ſee the truth, and much harder to keepe the ballance even.

1. The whole World is offered for a bribe to corrupt us: *Turne in to me my Lord*, her words are ſoft as butter, and honey ſhall hee eate, till he be able to diſcerne good and evill, if wee play the children, and our ſtomackes ſtand rather to the butter, there needes no hammer, the worlds ſweet tongue will naile us to the earth, where wee ſhall ſleepe in ſinne ſecurely, till we ſleepe in death eternally; and if it come to that *All this will I give thee*, wee had neede to play the men and more I trow, for who is not tempted with ſuch a baite? who will not ſtoope to ſuch a Lure? but thou art I doubt not a *Fabritius*, a *Cato*, the Sunne may ſooner bee drawne out of his courſe, than thou ſwarve from the Rule of Iuſtice, of vertue, for a world: but will keepe within her Zodiacke all

SERM. 4. all the yeare, at least never beyond the Tropickes, though thou touch not alway the Eclipticke line (and yet that also the honorable Iudges must doe twice a yeere) but if the world doe not move thee, to take heede of

2. *Thy flesh* (that lusts after the quailes of the *Israelites*, and lingers after the talent and the raiment as *Gehazi*) doe not intice thee to forget God, ready to whisper in thy eare, as *Peter*, *Master it is good to be heere*, I with the losse of heaven: lest they of thine owne betray thee: lest thy flesh, thy servant, thy favorite, be bought with a small price, to prepare thee, to sell thee as *Iudas* did his Master: lest thy flesh, shee that lyes in thy bosome, so neere thy heart, be bought with a small present to frame thee, to corrupt thee, as *Eve* did our father with an Apple, for the Adversary is acquainted with these backe doores, and will certainely plough with thine owne heifer, to picke out the Riddle of thy minde, and know how it is enclined: and as the *Argonautes* they say when they faild of *Hercules*, and so were out of hope to win the Golden Fleece, by the valour of their Champion, would have beene out of heart, but that it came into their minde to flatter with *Medea*, to worke by the wiles of a woman, and so prevailed: and *Simon* crept into the High Priests Hall by the

the favour some thinke of the maide that kept the doore: So when the world cannot bring Truth of Happinesse for her Champion to overthrow us, and draw us from God and heaven, she will be sure to deale with her old chapman the falshood of the flesh, and so if we take not heede, over-reach us in our bargaine. SERM. 4.

And yet if thou canst wash thy hands of the world, and the flesh hath not whispered in thine eare, but thou comest free to the Bench, take heede thou sleepe not on the top of the Mast: here is the height of danger; for as usually the weakest cause will be sure to fore-lay the shrewdest Councell, or the loudest Advocates: so here, the wrong cause hath a strong

3. *The Devill*, Advocate; what cause so bad but hee will undertake it, to choose for gaine or glory? what stone so rough but he can smooth it? what stuffe so pittifull, but he can set a glosse upon it? as they say of Beares, no such deformed lumpe of falshood, but with his tongue hee can licke it into some fashion, that may like dogges, heale any wound they can reach with their tongue; if he cannot practise underhand to put off the hearing to deferre sentence, which is his gay Triumph, but thou wilt hold a serious resolution, to set thy life in order by some certaine course, that may give good security

SERM. 4. for her happinesse to thy soule; and hee must needes to the stake, to the stage, how will he play his glorious prize? with what a cast of innocence, what a coppie of confidence will he enter the lists? and when he pleads for pleasure, or profit, or honour, the worlds trinity, against the Service of the blessed Trinity in true Godlinesse; what golden Eloquence? what brasen Impudence? what subtill shifts? what quaint quirkes? what cunning conveyance? what jugling? what shuffling? what packing? like the Hare, if hee dare not trust to his speede, hee will try the turne, and cast off the Iudge, or the double and lose him, if hee be not the wiser: how easie smooth will he make the way of sinne appeare in his glasse? like Triangular glasses among the Optickes, which will represent a way so foule, so deepe, that tis impassable as if it were all covered with Tapestry: but what an horrid Aspect of Godlinesse in this Picture? the Embleme of Religion was never so ragged as he will make it: the Popish Hugonot never so deformed.

Piety shall be overwhelmed with Obloquie, like a sparkling diamond, obscured in the dirt, fitter to be set in gold of Ophir: and prophaneneſse like a Carkasse which would stinke above ground otherwise, shall be embalmed with all the curious art and costly Spicery of the *Ægyptians*: when he dares

dares not confront the mighty treasons alleaged in her cause: when his eyes dazle at the Majesty of her beauty. Squint at the cause, and squib at her coate, like the *Parthian* shoot and flye, flye and shoote his arrowes, even bitter words: to snib and dash modest innocencie out of countenance: nibble at the reason, and be sure to give the person a nip; it will not take a blow, it shall bee blasted. SERM. 4.

But he will not blush to ascend out of the earth in *Samuels* mantle, and ascend againe into the Chaire of heaven, and there reade a grave Lecture of Predestination, which his Scholler must learne for nothing else, but to take out a Lesson of Prophaneness; which will make him grow like a Mushrome in a night, a pregnant disputant against his owne soule; the Premises are deepe, the end of all men is written long agoe in Doomes day booke, in the Volumne of Eternity: *profundat, perdat, pereat*, if I shall be saved, I shall be saved: the conclusion desperate, let us eate and drinke, for to morrow we shall dye, goe kill thy selfe upon the mountaines of *Gilboa* (where never fell any raine, or dew of grace) the height of all sinne and wretchedness, Or if neede, to mend the matter againe, he can present to thee the Mantle of *Elias* that onely dropt from him, when at his zeale mounted up to heaven in the fiery Charet,

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and teach thee to maske in that habite; and Act a Part of *Elias* upon the Stage of Hypocrisie; when there is nothing to bee seene behinde the Arras but a mud wall: no Play within the Curtaine behinde the painted cloath, but the Pageants of Hell: and hee that would goe for a Successor of *Elias*, with his Spirit double upon him, is doubly more a Sonne of Belial.

But I dare wade no farther in these Deepes of Sathan: now as the *Psalmist*, one deepe calls to another deepe; the deepe of Sathans sophistry, to the deepe of divine

3. *Wisedome*: she onely can give us a clew, a reading thread, which shall guide us out of this Labyrinth: the onely Advocate that will be retained, that dare pleade the cause of Truth and God, the true Liberty of the Spirit, against the proud Monarchie of all Vsurpers: and how easily will hee unmaske all the painted braveries of the world, unrip all the cursed treacheries of the flesh, unravell all the learned Mysteries of the Divell.

God will not pleade with Eloquence, but with Thunder: for he will carry us to Mount *Sina*, where hee will give the Law to us so strongly to beate downe the ranke pride of Nature, good Lord what a Tempest of Curses, cursed bee the swearer that playes with that glorious Name of God, before whom

whom the Cherubins and Seraphins cover their faces, and cry continually, *Holy, holy, holy, Lord God of Sabboth:* curſed bee the Sabboth breaker that grutches him a day upon earth, with whom all the goodly Company of the Prophets, with all the Noble Army of Martyres keepe an eternall Sabboth in heaven, never ceaſing night and day to cry Hallelujah, Amen Hallelujah: curſed be every one that keepeth not all the Commandements, that are written in his booke, and all the people ſhall ſay Amen: Not the *Iewes Anathema* with 300 Prieſts, and 300 Bookes of the Law, and 300. Trumpets, denouncing the curſes, in their Solen Excommunications, as they ſay they doe; can ſound ſo terrible. SERM. 4.

But when the hard heart is grownd to powder betweene the upper and the nether milſtone of the two tables: hee will not fetch Balme from Gilead, but diſtill the Influence of heaven upon it: for hee will get him to Mount *Sion*, and from thence he will water the gentle Plants of Grace, applying the Goſpell ſweetely, ſweete Saviour, with what a ſhowre of Bleſſings! *Bleſſed are they that mourne, for they ſhall be comforted; bleſſed are they which doe hunger and thirſt after Righteouſneſſe, for they ſhall be ſatisfied*: bleſſed is every one that feareth the Lord, both ſmall and great: Not that imagined Har-

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mony of the Sphears, nor all the Quire of Angels could sing a sweeter tune than this; *Glory be to God on high, on earth peace, good will towards men.*

And yet againe, if hee can get a Private Audience, hee will informe us in the cause more fully, for hee will take us into the Chamber of Meditation (to better purpose than the Iesuites use their Schollers when they would tutor him to kill a King) where he will shew us both painted so lively, that we shall be even melted in the scorching flames of Hell, and then moulded in the loynes of heaven to all goodnesse: Then, then will he set before our eyes, the World stript and naked, or perhaps burning in the last fire, and say, behold your Lovers, whom you have doted on; and God sitting upon his Throne in all his Majesty, attended with thousands of Angels, and tenne thousands of Archangels and say; behold the Lord of whom you say, This man shall not raigne over us: till the Soule amazed with the admiration of her folly, and ravished with the sight of that unspeakeable glory, begin to bleed out in teares of sorrow, and wish it could vanish into sighes of desire toward him: and then, O if I had a thousand mines of gold, they should flye, to purchase this one word, *God is mine:*

And no wonder (to close all) for as *Heraclitus*

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ditus sayd once, if the Sunne were wanting it would be night for all the starres; so if the light of Gods Countenance bee wanting, a man may sit in the shadow of death, for all the glister of all worldly contentments? And I beseech you tell me, suppose your house were paved with Pearles, and walled with Diamonds, but the Roofe open to the injuries of heaven, would those shelter you from the Stormes and Tempests? would you chuse to be so lodged in a hard winter night? suppose the King should set you in the chaire of State at a table, richly furnished, royally attended, but hang a sword over your head in a twined thread, as *Dionysius* did his Parasites, would that honour make you merry? would you desire to be so feasted? Suppose God himselfe should make you this offer, as it is in the father; crowne your heads with Rose buds and wash your pathes with butter, cloath your selves in Purple and Scarlet, and fare deliciously every day: take your fill of pleasure: open your mouth wide, and I will fill you with all that heart can wish, of all these wordly things, onely this, *Facitm meam nunquam videbitis*, you shall never come at me, you shall never see my face; would you thinke you had a good offer? would you accept of the condition?

Many say, *who will shew us any good?* but *Lord lift thou up the Light of thy Countenance upon*

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upon us: Let our houſe be a Priſon, a Dungeon a Hell! but let the light of thy countenance ſhine in at ſome little cranny, and that ſhall make it a Pallace, a Court, a Heaven. Let our bread be the bread of affliction, and let our teares be our drinke: *but let the light of thy countenance ſhine upon us*, and that bread ſhall be tranſubſtantiate into *Manna* the food of Angels, that water turned into wine, and ſo many teares ſhall drop like ſo many Pearls into our Boſome, and inrich our Conſcience with heavenly joy: Let goods, and friends, and life, and all forſake us, but let the light of thy countenance ſhine upon us, and that ſhall be life, and friends, and goods, and all unto us. For as *Noah* when the Deluge of waters had defaced the great booke of Nature, had a copie of every kinde of Creature, in the famous Library of the Arke, out of which they were all reprinted to the world; ſo he that hath the favour of his God in the Arke of his Covenant, in the Arke of a good Conſcience, hath the Originall coppy of all bleſſings, out of which, if al were periſhed, all might eaſily be reſtored. And here let the Arke of my ſoule and my Sermon reſt upon the mountaines of *Ararat*. *And thou O Lord that ſitteſt in the heavens, give us all Wiſedome to ſerve thee ſo with feare and Ioy here upon earth, that we may hereafter Reigne with thee in heaven, where we ſhal have Ioy without Feare.* Δόξα Θεῷ.

FINIS.

CHOICE SERMONS PREACHED UPON Selected occasions.

VIZ.

The Happineſſe of Peace: Before K. JAMES at Trinitie Colledge in Cambridge.

The Love-ſick Spouſe: At St. PAULS Croſſe.

The Burning Light: At a Viſitation in Chriſts Church, *London.*

The Magiſtrates Commiſſion, or, *Wiſdome juſtified:* Before the Judges.

By JOHN STOUGHTON, Doctor in Divinitie, ſometime Fellow of *Emanuel* College in Cambridge, late Preacher of Aldermanbury, *London.*

According to the Originall Copie which was left perfected by the Author before his death.

—Γλυκερὴ δ' οἱ ἀπὸ στόματος ῥέεν αὐδή. Theocr.

O Jeſu, ſis mihi Jeſus. Bernard.

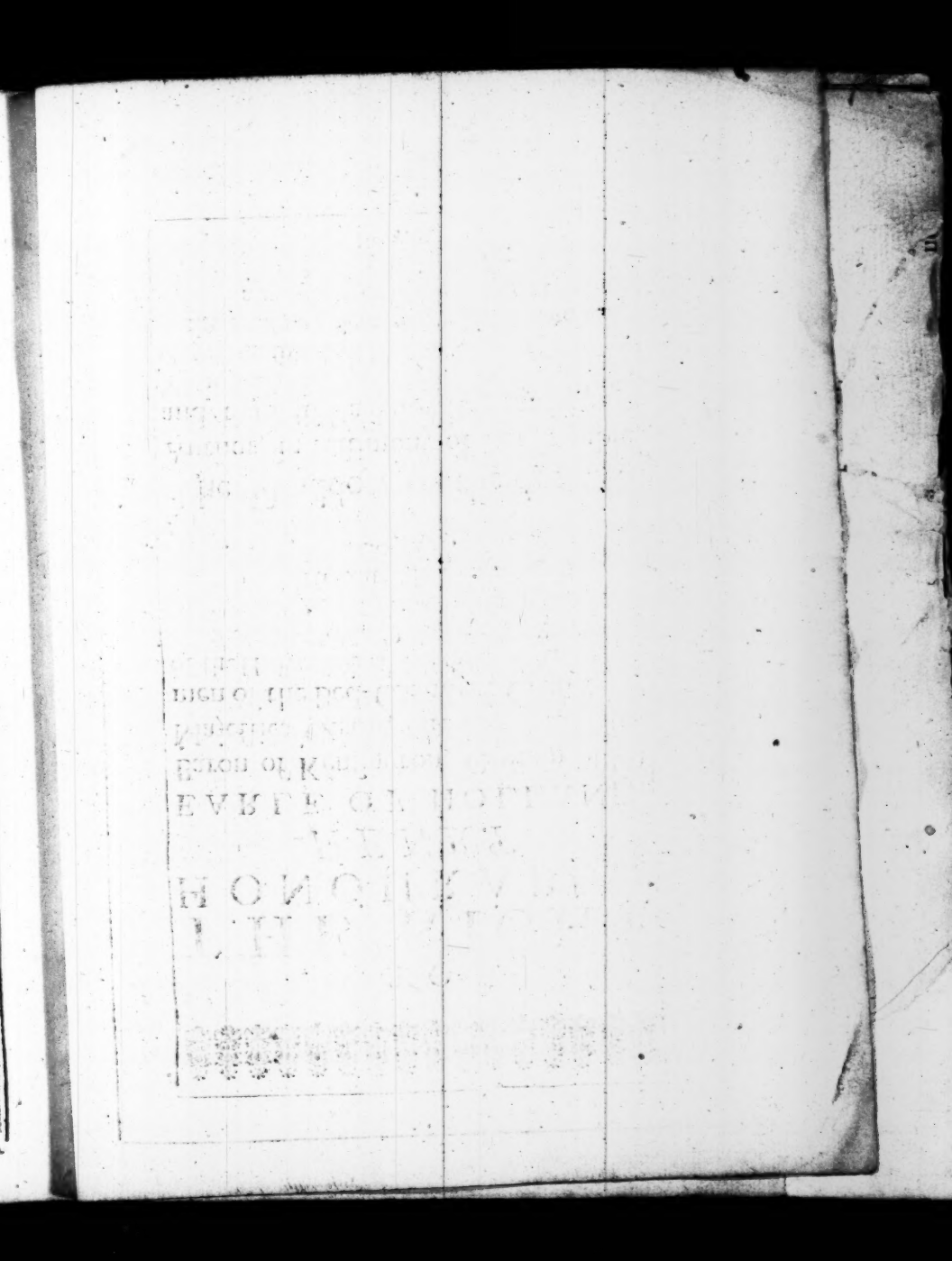
LONDON,
Printed by *Richard Hodgkinſon* for *Daniel Frere*, and are to be ſold at the Red Bull in Little Britaine. 1640.

TO

THE RIGHT HONOURABLE, *HENRY*

EARLE OF HOLLAND, Baron of Kenſington, Captain of his Majeſties Guard, one of the Gentlemen of the Bed-Chamber, Chancellor of the Univerſitie of Cambridge, Knight of the Moſt Noble Order of the Garter, and one of his Majeſties moſt Honourable Privie Councell.

The Widdow of the deceaſed Author, in teſtimony of her humble and thankfull acknowledgement, of his noble favour and reſpect, ſhewed to her deareſt huſband in his life time, preſenteth theſe enſuing Sermons, which are now, according to the truſt repoſed in him, publiſhed by *A. B.*



To the Reader.

BE pleaſed to take notice, that here is preſented to publike view, the true legitimate birth of the Author whoſe name it bears. He left ſeverall Sermons under his own hand, preached at ſpeciall times, and in Auditories of greateſt worth and eſtimation, the chiefe of which are now made publike, in theſe enſuing Sermons: other of his Sermons were only taken from his mouth, in the publiſhing of which, the beſt care is and ſhall bee taken, to publiſh them by, and compare them with the exacteſt copies that can be gotten. In both you have the Authors mind, as neer as can be, expreſſed, in his own words, without adding or detracting. In the latter, you ſhall find the heads of the Sermons (which were all that were laſt perfected by the Author) in a methodicall Analyſis prefixed before them: they were his own, both for form and words; only what he wrote in Greek, is tranſlated into Engliſh for the benefit of all, and the Latine you ſhall have inſerted in the margin, in his owne words, anſwerable to the ſeverall particulars

culars treated on in the Sermons: you may see a proofe of it in the Sermon upon Joh. 5. 35. *if it had been sooner thought on, you should have found the like in all, you may expect it in the rest, except in some few which are already in the Presse, or prepared for it. This shall bee the token in everie Sermon, by which the true birth shall be distinguished from such counterfeits, as might otherwise be fathered upon him. Be entreated to pardon the slips of the pen in writing, and of the Presse in printing, and then I hope you shall not find any materiall imperfections: so I commend these labours, together with my self, to the blessing of God.*

A. B.

Imprimatur: *Aug.* 24.

THO. WYKES.

THE HAPPINESSE OF PEACE.

A SERMON PREACHED before King JAMES at Trinitie Colledge in Cambridge.

LONDON,
Printed by *Richard Hodgkinſonne*
for *Daniel Frere*. 1640.

THE HAPPINESSE OF PEACE.

PSAL. 144. verſ. 15.

Happie is that people that is in ſuch a caſe, yea happie is that people whoſe God is their Lord.

IT was the ſaying of a King, when a treatiſe of happines was preſented to him, that He was not at leaſure: but I know Gods Embaſſadours are never denied audience in this Court of Conſcience, and therefore ſhall not need to goe by the way of petition to gaine your attention; and if I ſhould, it is enough for me that I ſpeake in ſuch an aſſembly, to wiſe men, whoſe reaſon ſhall be my rhetoricke; to Chri-

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ſtians, whoſe conſcience will be my eloquence; to Courtiers, whoſe rare humanitie cannot but looke like it ſelfe (if not rather like the Cherubims, as we ſee them painted) and ſhew a lovely countenance, even to my raw Divinitie. And more than enough it is, that I ſpeake where this Booke is circled about with this *Coronâ*, this Crowne of Auditours, wherein me thinkes I ſee that acted, which is reported of *Charles* the Great, ſetting his Crowne upon the Bible, and all England happie to ſolemnize this Coronation of the Bible: ſo that if my calculation faile me not, ſuch a benigne aſpect of Majeſty, ſuch a Conſtellation of Nobility, doe more than promiſe an influence of favour upon this place where I now ſtand, to give aime to the wandring traveller, that would faine bend his courſe to the ſafe harbour of happineſſe, like a beacon burning upon mount Gerizim, the mount of bleſſing: for ſuch is my Text, out of which I offer three things to your conſideration:

1 The Propoſition: *Bleſſed is that people that is in ſuch a caſe.*

2 The Oppoſition: *yea, bleſſed is that people whoſe God is their Lord.*

3 The Compoſition: bleſſed and twice bleſſed is that people that hath both.

And now my mouth is full of bleſſings, as *Iſaak*, when he had eaten the ſavoury meat, his ſonnes veniſon; the bleſſing of *Eſau*, the fatneſſe

neſſe of the earth; the bleſſing of *Jacob*, the dew of heaven; and the bleſſing of both together, which like Fame in the Poet,

Ingrediturque ſolo, & caput inter nubila condit,

Like *Jacobs* ladder ſtanding upon the earth, the foot-ſtoole of God, and reſting againſt the verie throne of God in heaven. SERM. I.

I need no other inſinuations, let me onely tell you what I am to ſpeake of: I am to ſpeak of Happineſſe;

Nemo ex hoc numero mihi non donatus abiret.

Here are many hearers, and ſo my Text like an ingenuous picture looks upon all. And ſo my words ſhall be the lively picture of your wiſhes, my diſcourſe (rather than faile of welcome) ſhall claime kinred of your deſires, which however diſtant in the circumference, are all concentred in this one point of happineſſe. But here be divers ſorts of hearers, and I am to ſpeake of a double happineſſe; and ſo my ſpeech ſhall fall like Mannah, which (they ſay) had that taſte to everie man, that everie man did wiſh; for bee you godly, or bee you worldly, whether your palates reliſh heaven or earth, your deſires muſt needs fall within the diviſion of my Text, the compaſſe of this double happineſſe: but here are royall and noble hearers, which may doe good or ill with a thouſand hands: now for a thouſand, I am to ſpeake of a nationall happineſſe.

The Ancients were wont to place the ſta-

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tues of their Princes by their fountaines, intimating they were fountaines of the publike good: as the ſame figure that ſtands below but for one, raiſed to a higher place may ſtand for a thouſand; ſo they doe good or ill with a thouſand hands. For as you ſee at the Preſſe, when the firſt ſheet is printed, not without paines in ſetting everie letter accurately, they print a thouſand more of the ſame with eaſe: ſo the people is eaſily ſtamped to pietie, when the Prince hath taken a good impreſſion: and therefore becauſe, as the Philoſopher ſayes, Ἀγαπητὸν ἑνὶ, θεῖον δὲ ἔθνει, To doe good to one is honourable, but to doe good to a whole nation is heroicall; to be willing to doe the former, is the Subjects dutie; to be able to doe the latter, is the Princes Divinitie;

Let this Text be admitted as a Privie Counſellour to Majeſtie, which will give trueſt information how a people may be made happie, and that in three things, which I thus expreſſe.

1 Peace is a great happineſſe to a people, for then the people are in ſuch a caſe.

2 True religion is a greater happineſſe, for then God is their Lord.

3 Peace and true religion are the complete happineſſe of a people.

Theſe are the parts I doe propound, and the points I meane to proſecute.

In the firſt you have the unitie of peace.

In the ſecond the veritie of religion.

In

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In the third, the Bonitie of both, in all perfect felicitie; for theſe three attributes conſummate the tranſcendent being, and well-being of a Common-wealth.

Firſt of the happineſſe of peace:

1 *Peace is a great happineſſe to a people.*

Peace, the felicitie of the Saints in Heaven: The Philoſophicall opinion, that our ſoules are made of Harmony, is little better than a poeticall fiction; but the poeticall fiction, that the Thebans ſprung of the ſeed of the Serpents teeth, warring brethren applyed to us, is more than a philoſophicall opinion. In whom, ſince the Serpent beguiled our firſt parents, the fleſh luſteth againſt the Spirit, and the Spirit luſteth againſt the fleſh: *Cum hâc controverſiâ nati ſumus*, ſaith *Auſtin:* theſe twins make perpetuall war in us, and this war makes many wounds in us, and theſe wounds will never bee perfectly cured, till the great King bind them up, as hee did the Souldiers, in his crowne of glorie, till wee come to the heavenly Jeruſalem, the viſion of peace, (as the word ſignifies) and that no doubt is the Beatificall Viſion.

2 Peace, the glorie of the bleſſed Angels: The Angels were not framed of jarring principles, there was no mixture of *Lis* and *Amicitia* in them, as in other things there was: Grace and Glorie were married in the Angels, and *Eris* was not invited to that happie feaſt.

And

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And now they are planted in a Paradiſe of delight, where there growes no apple of contention betweene them and God, this is the Nectar and Ambroſia that they feed on, and by this peace the bleſſed Angels enjoy happie immortalitie, and immortall happineſſe.

3 Peace, the royaltie of God himſelfe, *Primum bonum ſummæ Trinitatis eſt indiviſio*, (as they obſerved) The Unitie in the Trinitie is the higheſt point of the higheſt Kings prerogative, the deepeſt myſterie in the deepeſt Ocean of being, the nature of God: and the Devill among the vulgar, is knowne by his cloven foot.

And in this ſenſe I ſee no ſuperſtition in the Pythagorians obſervation, who have ſet a note of infamie upon the number of two, becauſe it was the firſt that durſt depart from unitie, *Numerus binarius infamis eſt, quia primus auſus eſt diſcedere ab unitate*; elegantly: for nothing is ſo diabolicall as diviſion, nothing more divine than unitie.

The Lacedemonians did but commend their owne warlike diſpoſition, when they repreſented all their gods armed: As the Æthiopians paint Angels black, and Devils white, in favour of their owne complexion; and they ſay, that if the bruit creatures could draw a picture of the Divine Nature, they would make their ſhape the copie. But the Ancients ſet forth all their Gods with harps in their hands, the

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the Hieroglyphicke of Peace: more neere the truth in Scripture, where God hath commended the reſt of peace, as ſacred by his owne example. God reſted the ſeventh day, therefore he bleſſed the ſeventh day, and hallowed it, as ſome apply it; and commanded peace with ſuch ſtrict ſeveritie, *Have peace with all men, as much as in you lieth:* And what if we have it not? ſeeke peace, as ſome read it: but what if it flie from us when wee have found it? Follow peace. That *Agatho* the Abbot was induced to thinke, that an angrie man could never have the grace of pleaſing God, no not though hee had the gift of working miracles. *Dulce nomen pacis*, The verie name of peace is ſweet, ſaid the Oratour. And the Suevians thought it ſhould be ſoveraigne; for they had a Law, that in a fray where ſwords were drawn, if but a woman or a child a far off did but cry *Peace*, they were bound to end the quarrell, or he died that durſt ſtrike after *peace* was named. But if we ſhould breake the box of the name, and powre out the pretious oyntment it containes, how would it diffuſe it ſelfe round about, and perfume everie corner of the Kingdome? Nay, this word is gold, which were it well beaten out, would cover the whole world with happineſſe; and therefore the Grecians had the ſtatue of Peace, with *Pluto* the god of riches in her armes. And the Romans had the image of Peace with a *Cornucopiæ* in

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her hand. And the Hebrewes, when they wiſhed all happineſſe to any, uſed but this one word, *Peace.* But the Hebrewes ſpake in characters, not many letters in *peace*, but everie letter, as it is in *Homers* works, ſtands for a whole book, a large volume of matter. Peace is but one word, but that word is big with a world of happineſſe.

It is the counſell of the Proverb, *Ne immittas pecus tuum in pratum ubi non eſt ſepes:* and therefore I dare not let looſe my ſpeech in ſo large a field of matter, where I ſee no hedge to bound it; otherwiſe I might deſcend to the particulars. Proſperitie, plentie, civilitie, learning, the choyce of bleſſings that crowne a nation: for what are all theſe but the daughters of Peace, which ariſe and call her bleſſed, to everie one of which, everie one of us may ſay, *Bleſſed is the womb of Peace that bare thee, and the paps that gave thee ſucke.*

And what ſpirit then are they of that are wearie of peace, as the Iſraelites loathed Mannah; like the Athenians, who never went to conclude a peace, but in mourning habits: like the Florentines, that made it once a capitall crime to name peace; that with the barbarous King, thinke no muſicke like the neighing of horſes, the beating of drums, the ſounding of trumpets, the roaring of cannons; no ſpectacle like a field, where dead carkaſſes ſwim in bloud, *Dulce bellum inexpertis.* Alas, they thinke

thinke there is no more belonging to war, than to ruffle up and downe the ſtreets (as they ſee their fellowes doe) with a feather in their cap; and therefore judge Souldiers happie men. They know not that the Latines did but flouriſh, when they called warre, *Bellum:* as the Greekes but flout or flatter, when they called the Furies, *Eumenides:* but let theſe but taſte a little of the miſeries of warre, they would know it is there, as *Socrates* ſaid it was in marriage, applying the ſimilitude of the fiſhes, they that are without the net would faine be in, but they that are within would more faine be out: they that finding ſome diſcontent in peace, called for war to eaſe them, would doe as the old man did in the fable, who being heavie laden, threw his burden downe, and called for death to take him out of the world; but when death appeared ready to ſatisfie his wiſh, to put it off, defired him to help him up with his burthen, as though hee had called him for nothing elſe. The Prodigall that hath left all to follow war in a far Countrey, when hee ſhall come to wiſh for husks, and cannot come to have them, may happily have time to come to himſelfe, and remember how much better his fathers hired ſervants fared.

But if it pleaſe the ſupreme Majeſtie to diſpatch his royall mandate to the Schoole of warre, the Univerſitie of honour, to diſpenſe with the Statute there, that a Souldier might

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commence *per ſaltum*, and take the degree of a Conqueror without this rigid examination, theſe cruell exerciſes; yet even ſo

——Pax una triumphis
Innumeris melior.——

This Lilly ſits ſtill at home, and neither ſpins nor labours, and yet *Pompey* in all his triumphant robes is not arrayed like her: Peace is better attired on her buſieſt working dayes, than War on her braveſt holy dayes of triumph; the meaneſt ſervants of Peace are better fed on faſting dayes, than the eldeſt ſons of War on gaudy dayes.

O bleſſed Peace, thou crowneſt thy yeare with thy goodneſſe, and thy paths drop fatneſſe, the paſtures are cloathed with flocks, the valleyes alſo are covered over with corne, they ſhout and ſing for joy: *Rejoyce for her, ô yee daughters of Jeruſalem, who cloathes you with ſcarlet, with other delights, who puts on ornaments of gold upon your apparrell:* and ô bleſſed England, and our eyes bleſſed, that behold in her the triumphs of peace, where we ſee plentie triumphing over famine in the Countrey, riches triumphing over povertie in the Citie, learning triumphing over ignorance in the Univerſitie, Juſtice triumphing over vice in the Kingdome, and above all, the King triumphing over danger in the loyaltie of his ſubjects. Theſe are the triumphs of peace, and the God of peace continue this our peace, that the

the furie of war may never turne this Paradiſe into a wilderneſſe, nor make England which is now a map of majeſtie to other nations, a map of confuſion.

And let us ſay *Beati pacifici*, after our Saviour, Bleſſed are the peace-makers, for they ſhall bee called the ſonnes of God: whilſt other rough *Eſau's* abroad are hunting for veniſon, let our *Jacob* goe away ſmooth with the beniſon, let the bleſſing of our heavenly Father crowne his royall head with gray haires, the ſilver crowne of age; and glorie, the golden crowne of immortalitie. Let his Doves which hee ſends out of the Arke (Ambaſſadours) returne with olive branches of peace in their mouthes; let God create the fruit of the lips, peace. Let that pretious oyntment, which was richly ſhed upon the head of our high Prieſt Chriſt Jeſus, deſcend to the skirts of his cloathing with an influence of like vertue, that as our Saviour healed the womans iſſue of bloud, ſo he may ſtanch the bleeding wounds of the Church, which hath put her ſelfe under his protection, and promiſed her ſelfe happie recoverie, becauſe hee hath ſpread the wing of his garment over, becauſe ſhe hath touched the hem of his garment.

But if the Furies will needs wreſt the thunder-bolt out of *Jupiters* hand, you may remember then that war is *Malum*, but may bee *Neceſſarium*; and it is good ſometimes to

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hunt the wolfe, though it be better to fodder the ſheep. A good Prince may wage war, though not raſhly. *Auguſtus* was adviſed to repeat all the letters of his Alphabet, when he was angrie, before hee did any thing: and a Prince ſhall doe well to trie all his letters, all his learning, all his ſkill firſt, to ſee if it may be done without; but when nothing elſe will doe it, when there is no other remedy, he may proceed to war, yet not implacably. *Hercules* club (they ſay) was made of Olive, the embleme of peace, and peace muſt then bee deſired, where war undertaken may be warranted; becauſe he muſt not goe to it willingly: but as *Andronicus* proceeded to the execution of juſtice, with the ſaying of St. *Paul* in his mouth, *Non quod volo bonum facio, &c. The good I would, I doe not; the evill I would not, that I doe:* and yet it may be done in many caſes.

1 In caſe of recovery; If *Adam* be caſt out of Paradiſe, and the Cherubim ſtand between him & home with a flaming ſword, who would not venture upon the ſword, though his Aſſe were unwilling to recover his own Paradiſe; eſpecially if it were *gladius verſatilis*, as the Jewes will have it, which would yeeld, if hewere an honeſt man that attempted the re-entrie.

2 In caſe of defence: *David* with an harp in his hand, when *Saul* ſtands with a ſpeare in his hand, may hope well to charme the evill ſpirit; but who can give him any ſecuritie? and

and therefore in ſuch danger (as the Florentine proverb ſpeakes of one in feare of drowning, *etiam ad novaculum*, the verieſt coward would not be afraid to lay hold upon a naked ſword, to cut his fingers, to ſave his life.

3 In point of honour: *Age, eluam hanc à me picem gladio*, ſaith the Arabicke proverb: and the Turkiſh Emperour, perceiving that his Nobles were offended, that hee ſeemed to let goe the ſterne of State, to embrace his concubine *Irene*, on whom he ſo much doted, firſt brought her before them, who beholding her incomparable beautie were ſatisfied, and excuſed his love; but now, ſaith hee, that yee may ſee how much I prize the content of my people, I ſacrifice her to them, and ſo drew his ſword, and ſlew her with his owne hands before their eyes. The rare beautie of Εἰρήνη, (her name ſignifies Peace) is ſuch as may juſtifie the fondeſt love of the wiſeſt Prince; and yet a gracious Prince will not ſtick to ſacrifice his darling Εἰρήνη, when ſuch a ſacrifice would make God propitious to his deſignes, and ſhew himſelfe propitious to the deſires of his people. And what if I ſhould ſay, that would be then when it was in defence of religion: the Politician Merchants, which trade for peace and venture religion, which carrie out religion to bring home peace, doe but fiſh for gudgeons, as *Nero* did with golden hookes: They paint the wals of the houſe (to ſpeake with the Father)

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Father) and plucke up the foundation, that beautifie a Common-wealth with peace, and build it not upon religion: and therefore the peace doth not hold beyond the line. For though many thinke there is no other golden age, than that expreſſed in that golden verſe;

Mollia ſecuræ peragentes otia vitæ:

And therefore could wiſh their inheritance on this ſide Jordan: though Peace be the elder in my text, and have gotten a good bleſſing; yet now I muſt lay my right hand upon the younger, as *Jacob* did upon *Ephraim*, and give the birth-right to Religion: for though Peace be great, yet,

2 Religion is a greater happineſſe to a nation; which is the ſecond; Ἀρχὴ εὐδαιμονίας μὲν ὄντως Θεὸς, μακαριότητος δὲ εὐσέβεια, ſo the Philoſopher: Religion is juſt ſo much the beſt of bleſſings, as God is the beſt of beings: δεῖπνον ἄνευ λόγου ἐστὶν διαφόρου φάτνης, A plentifull table to feed the body, without profitable diſcourſe to feed the mind, is little better than a manger. I am ſure without the word of God, ἄνευ λόγου, the palate of a Chriſtian will find little reliſh, though *Aſher* provide delicates for a King: but where two or three conferre of the Law, it is as if God had feaſted them at his owne table. Iſrael had three crownes (as the Talmud obſerves) of the King, of the Prieſt, of the Law: but the crowne of the Law, that was the chiefe of the three: according to that of the Apoſtle,

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Apoſtle, What advantage then hath the Jew? much everie way, chiefly becauſe that to them were committed the Oracles of God: *Behold I have taught you ſtatutes and judgements* (ſaith *Moſes*) *keepe therefore and doe them, for this is your wiſdome and your underſtanding in the ſight of the nations, which ſhall heare all theſe ſtatutes, and ſay; Surely this great nation is a wiſe and underſtanding people, for what nation is there ſo great, that hath ſtatutes and judgements ſo righteous, as all this Law which I ſet before you this day?* τίς ἐθνος τοσοῦτος. The beautifulleſt thing in the world is light, as was reſolved in the banquet of the wiſe: it is moſt true of the light of the Goſpell, by which God conveyes all his influence of grace and comfort to the ſoule, as the Heavens by light convey their influence to theſe inferior bodies; without this the richeſt Common-wealth is but like a ſtately roome, richly furniſhed and adorned with all varietie of colours, but hath no windowes to let in the light of heaven, and ſo the colours are dead, without light to animate them.

How can I rejoyce (ſaid *Tobit*) ſince I doe not ſee the light of the Sun: but with this the pooreſt Church is ennobled, like the Buſh which *Moſes* ſaw burning, which of it ſelfe was baſe, but by matching into that illuſtrious houſe of light, was grafted into the noble ſtocke of the trees of Paradiſe, and exalted above the Cedars of Lebanon.

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And therefore *Antiochus* that tooke the lights out of the Temple, and *Nimbrod* that nimbed the bread of life from the people (as ſome Germans derive the name) were accounted the greateſt Tyrants, becauſe theſe are reputed the greateſt ornaments of any kingdom.

Let us ſay then with the Pſalmiſt; *One thing have I deſired of the Lord, which I will ſeeke after, that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beautie of the Lord, and to enquire in his Temple.* And if the words be not cleare enough, take a Commentarie which the good old Father made upon them, who begged no other boone of the Gods, who liked his hoſpitalitie ſo well, that they bid him aske what he would, but that his little tenement might bee turned into a Temple, and himſelfe accepted as a Prieſt to offer ſacrifices to them. Happie, they ſay, are thoſe ſtones of which Temples are made: happie, ſay I, are thoſe States that are made Temples of the living God; who made the whole world as a ſtately Temple, wherein himſelfe would be worſhipt, and to attaine to that is the perfection of the world.

But I purpoſe to bound all the commendation of Religion in this one particular; if Peace be good, Religion muſt needs be excellent, which makes the beſt peace, and that with the moſt dangerous enemies we have.

1 Peace with death: The wiſe man being aſkt,

aſkt, returned this, as the beſt obſervation hee could make upon the ſight of Rome flouriſhing, that even there alſo men died. And, they ſay, there ſtands a globe of the world, at one end of the Librarie in Dublin, and a Sceleton of a man at the other: wee need not ſtudy long in this Librarie to learne a good leſſon; though a man were Lord of all that hee ſees in the map of the world, yet he muſt dye, and become himſelfe a map of mortalitie: and therefore if the Devill tempt with a view of the glorie of the world, *All this will I give thee, if thou wilt fall downe and worſhip me:* hee may reſiſt him with the words of our Saviour; but what profit ſhall a man have, if hee gaine the whole world, and loſe his owne ſoule? So that the faireſt Kingdome without religion, which provides for the ſoule againſt death, is but a Paradiſe without a Tree of life, like a beautifull harlot (according to the French proverb) A Paradiſe for the eye, and a Purgatorie for the ſoule: I ſay not then why *David* was puft up, when hee had numbred the people; but ſure hee that had wiſdome to number the dayes of ſuch a people, could not but weep as Chriſt did over the Citie; as *Xerxes* did, when he beheld his goodly army from an hill, and conſidered that within one age, not one of all that goodly company, but would be dead and gone; for ſuch are all the troops of men in ſuch a ſtate: but as the Romans were ſaid to

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be without women, *populus unius ætatis*, a people of one generation without religion, within a few yeares are dead men, if not rather dead men already, being without hope of a better life. For this is not the life of man (ſaith the Orator) the conjunction of the ſoule with the body, *illa illa vita*, the conjunction of the ſoule with God, the life of glorie, that is life indeed: the hope of this is the true difference between the living and the dead; as he ſaid, The hope of this is the beſt inheritance of the King: as *Alexander*, when hee divided all his treaſure among his friends, and reſerved nothing for himſelfe but hope, had done as wiſely as hee did magnificently, if it had beene this hope: but therefore I thinke he wept, and not without cauſe, when hee heard the Philoſopher diſcourſe of another world, becauſe hee had not yet gotten all this, and yet heard there was another, of which hee had no part: Hee wept (to ſpeake with the Apoſtle) as one that had no hope: For what doth all this profit me (ſaid *Ahab* in the Father) that I enjoy, ſince the heaven is braſſe above? And what can all the world profit that man, againſt whom heaven is ſhut with gates of iron and bars of braſſe? Weepe on, poore ſoules, whoſe portion is nothing but wailing and weeping, whoſe diet is the garlicke and onions of Ægypt, diet of bitter weeping; joy cannot ſpring out of theſe fowre things: In this rejoyce (ſaith our Saviour)

our) that your names are written in heaven; no cloud of ſorrow can eclipſe the joy of that man, who can ſee his name written in heaven, with ſo many gliſtering ſtars, as it were ſo many golden characters. But, ô the policie of the world! ô the vanitie of men! that dig deepe for mines of gold, as though this treaſure were hid in the boſome of the earth, that drink deep of the cup of pleaſure, as though this joy were to be found in the bottome of the cup. No, no, if there bee any glimpſe of this heavenly light to bee ſeene here below, as you ſee the ſtars ſometime in cleare waters; ſo theſe ſtars of true joy appeare in the cryſtall water of repentant teares, by reflexion from the heaven in which they are fixed, and that heaven is no other but Religion.

2 Peace with conſcience: which hee that hath, all outward loſſes or croſſes cannot make miſerable, no more than all the winds without can ſhake the earth; it is the winds that ſtruggle within her womb, that when they breake out make the earth-quakes. *Job* was more happie when he ſate upon the dung-hill, than *Adam* when hee ſinned in Paradiſe; becauſe, though his body were diſſolved into wormes, and everie worme acted by a Devill (as *Origen* would have it) to encreaſe his torment, yet he had not eaten the forbidden fruit, which bred this worme of conſcience, and made him flie from God. The Bride that hath good cheere

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within, and good muſicke, and a good Bride-groome with her, may be merrie, though the hail chance to rattle upon the tiles without upon her wedding day: though the world ſhould rattle about his eares, a man may ſit merrie that ſits at the feaſt of a good conſcience: nay, the child of God, by vertue of this, in the midſt of the waves of affliction, is as ſecure as that child, which in a ſhipwracke was upon a planke with his mother, till ſhee awaked him ſecurely ſleeping, and then with his prettie countenance ſweetly ſmiling, and by and by ſportingly asking a ſtroake to beat the naughtie waves, and at laſt when they continued boiſterous for all that, ſharply chiding them, as though they had been but his play-fellowes. O the innocencie! ô the comfort of peace! ô the tranquillitie of a ſpotleſſe mind? There is no heaven ſo cleere as a good conſcience.

Againe, all outward bleſſings cannot make a man happie that hath an ill conſcience, no more than warme cloaths can produce heat in a dead carkaſſe, if you would heap never ſo many upon it: there is no peace to the wicked,

Aut ſi pax, bello pax ea deterior.

For with this, a man in his greateſt fortunes, is but like him that is worſhipt in the ſtreet with cap and knee, but as ſoone as hee is ſtept within doores, is curſed and rated by a ſcolding wife: like him that is lodged in a bed of Ivorie, covered with cloth of gold, but all his bones

bones within are broken: like a book of Tragedies bound up in velvet, all faire without, but all blacke within, the leaves are gold, but the lines are bloud; ô the racke, ô the torment, ô the horror of a guiltie mind! There is no hell ſo darke as an ill conſcience, from which no earthly thing can free a man: if hee that is bound up in a velvet ſute, filletted with gold laces, were ſure to eſcape this, I thinke velvet would never be cut out for patches, to hang out for ſignes of the tooth-ach: But it is not a Crowne of gold can cure the head-ach, nor a velvet ſlipper can eaſe the gout, nor al the Minſtrels can make the Maid that is dead for ſin riſe and dance: no more can honour, or riches, or pleaſure, quiet the conſcience; onely the harp of *David*, the holy Singer of Iſrael, can charme this evill ſpirit. For the Hebrewes obſerve, that all the letters in the name of God, are *literæ quieſcentes*, letters of reſt. God only is the Center, where the ſoule may find this reſt; God only can ſpeake peace to the conſcience, and God ſpeakes this peace only by religion, which brings in the laſt place

3 Peace with God. *Artabazus* (in *Xenophon*) complained, when *Cyrus* had given him a cup of gold, and *Chryſantas* but a kiſſe (in token of ſpeciall favour) that the cup hee gave him was not ſo good gold as the kiſſe hee gave *Chryſantas*. And *Socrates* was wont to ſay, that he had rather have Ἀδρὸν φίλον ἢ τὸ ἀδρόν, the

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the Kings countenance rather than his coyne, a good looke from him rather than gold. And I dare ſay, a Chriſtian thinkes himſelfe richer, when he is able to ſay, God is mine, than if he had a thouſand mines of gold: for as *Heraclitus* ſaid, If the Sun were wanting, it would be night for all the Stars; ſo if the light of Gods countenance be wanting, if hee frowne upon us, a man may ſit in the ſhadow of death, for all the glifter of all worldly contentments: for, I beſeech you tell mee, ſuppoſe the houſes were paved with pearles, and walled with diamonds, if the roofe were open to the injuries of Heaven, would thoſe ſhelter you from the ſtormes and tempeſts? would you chuſe to bee ſo lodged in an hard winter? Suppoſe the King ſhould ſet you in the Chaire of State, at a table richly furniſhed, royally attended, but his ſword hangs over your head in a twined threed, would that honour make you merrie? would you deſire to bee ſo feaſted? Suppoſe God himſelfe ſhould make you this offer, crowne your heads with roſe-buds, and waſh your paths in butter; cloath your ſelves in purple, and fare deliciouſly everie day, take your fill of pleaſures, open your mouth wide, and I will fill you with all that heart can wiſh of worldly things, onely this, *Faciem meam nunquam videbitis*; You ſhall never ſee my face: would you thinke you had a good offer? would you accept of the condition?

No

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No, if Heaven fight againſt us, if the wrath of God hang over our heads, if God hide his face, if he be angrie, yea but a little, happie are all they that put their truſt in him: the beſt entertainment at a feaſt is the Hoſts cheerfull countenance, *ſuper omnia vultus acceſſere boni:* and welcome is the beſt cheere, *Dextra corpus paſcitur, animus vultu.* Many ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us: Let our houſe be a priſon, a dungeon, a hell, but let the light of thy countenance ſhine in at ſome little cranie, and that ſhall make it a Palace, a Court, a Heaven: let our bread be the bread of affliction, and let our teares be our drinke; but let the light of thy countenance ſhine upon us, and that bread ſhall bee tranſubſtantiate into Mannah, the food of Angels; that water turned into wine, and thoſe teares ſhall drop pearles into our boſomes, and enrich us: let friends, and goods, and life, and all forſake us; but let the light of thy countenance ſhine upon us, and that ſhall be life, and friends, and goods, and all in all unto us. For as *Noah*, when the Deluge of waters had defaced the great Booke of Nature, had a copie of everie kind of creature in that famous Librarie of the Arke, out of which all were reprinted to the world: ſo he that hath God, hath the Originall Copie of all bleſſings, out of which (if all were periſhed) all might eaſily be reſtored.

God is the beſt Store-houſe that a man can have, the beſt Treaſurie that a Kingdome can have: God is the beſt Shield of any perſon, and the beſt Safe-guard of any Nation; if God be our enemie, nothing can ſecure us; if God be our friend, nothing can hurt us: for when the enemie begirts a Citie round about with the ſtraighteſt ſiege, he cannot ſtop the paſſage to Heaven, and ſo long as that is open, there may come releeſe and ſuccour from thence, if God be our friend, if he be in league with us. Faith is a better Enginer than *Dædalus*, and he yet made wings, with which he made an eſcape over the high wals, within which hee was impriſoned: let *Pharaoh* bee behind, the red ſea before, the mountaines on each ſide, the Iſraelites can find a way,

Reſtat iter cœlo, cœlo tentabimus ire:

When there is no other way to eſcape a danger, a Chriſtian can goe by Heaven. Againe, when a Citie is compaſt round about with a wall that is impregnable, it will yet bee open ſtill toward Heaven, and therefore cannot bee out of danger, if God be an enemie: for all their wals and bars, God could raine fire and brimſtone upon the Sodomites from Heaven. *Alexander* aſked the Scythians, what they were moſt afraid of, thinking they would have ſaid, of himſelfe, who was ſo victorious everie where; but they anſwered ſcoffingly, They were moſt afraid leſt Heaven ſhould fall upon

upon them, meaning they feared no enemy; but we indeed need not feare any thing, but this onely, leſt the heaven ſhould fall upon us, leſt God ſhould be our enemy. SERM. I.

O the errour of Princes, that ſtrive like thoſe two Artificers, who ſhall draw the ſubtilleſt line of Policie to compaſſe their deſignes; but happie, happie are they that draw the ſtraiteſt line of Pietie, and ſo draw God in to bee of their confederacie. But to conclude this: the Royall Exchange may bring in the riches perhaps, but certainly this is the greateſt honour of London, above all the privileges in their ample Charter, that it is called the Chamber of the King. Let us maintaine the Royall Exchange of ſerving God, who hath bleſſed us, and let God honour us ſtill, with keeping his Court of the Goſpell among us, that England may continue to bee the Chamber of the Grea King: and then let Italy, for pleaſure, be called the garden of the world; it ſhall bee enough for us, that England is the Garden of God for Religion: the beſt flower in our Garden is Religion, the greateſt happineſſe of any Nation: but,

3 Peace and Religion both are complete happineſſe. *Sylla*, ſirnamed *Felix*, accounted it not the leaſt part of his happineſſe, that *Metellus* ſirnamed *Pius* was his friend: Godlineſſe was alway the beſt friend to Happineſſe, though God do not alway befriend true Pietie

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with externall Felicitie: the Church here is not in a ſtate of perfection, but like the Iſraelites in their travell thorow the wilderneſſe, the blackeſt night had a pillar of fire, & the brighteſt day had a pillar of cloud: but when both theſe meet in a Church, Proſperitie and Pietie, Peace and Religion, there is perfect felicitie: as when ſome ſkilfull hand hath made an happie marriage betweene perfect Red (ſuppoſe the Prince of the houſe of the Roſes) and pureſt White (ſuppoſe the Lady of the nation of the Lilies) they beget the ſweetſt colour:

Quam tu urbem ſoror hanc cernes? quæ ſurgere regna
Conjugio tali? Teucrum comitantibus armis,
Punica ſe quantis attollet gloria rebus?

If ever you would ſee the Church in her glorie, this is her marriage-day, wherein all the ſolemnities are furniſht out by theſe two.

Behold the Bridegroome, God himſelfe, *Optimus Maximus*, he is come from heaven already to dwell among men, and theſe two have brought him: for you know (ſay they) if God would appeare in a viſible ſhape, to dwell upon earth, hee would take Light for a body, whereof Truth ſhould be the ſoule: no other (if I may be the Interpreter) than Light of Proſperitie, and Truth of Religion. Turn your eyes now upon the Bride her ſelfe, the Church, ſhe hath put on her wedding garment, with which theſe two have adorned her,

her, like the woman in the Revelation, ſhod with the Moone, and crowned with a Crowne of twelve ſtars: the Moone, you know, is an Embleme of worldly proſperitie, both alike inconſtant; and the Crowne, I thinke, may well be the doctrine of the twelve Apoſtles, the Catholique and Apoſtolique Religion. Will you view now the ſtones and ſtate of the Temple (as the Diſciples once) where this marriage is conſummate? that is the New Jeruſalem, which theſe two have built; for in it you have the pavement gold, and the wals pearle, out of the treaſures of proſperitie, and the Tree of Life in the midſt of it, can bee no other but the Word of Life, the true Religion. Can you find in your hearts now, to let fall a looke from the top of the Temple upon the Prieſt? ſee where hee ſtands tying the bleſſed knot, like *Aaron* with all his ornaments, with which theſe two have cloathed him: for that rich attire, which (as *Philo* would have it, repreſented the whole world) is the livery of proſperitie, & that inſcription upon it of *Holineſſe to the Lord*, muſt needs be the cognizance of true Religion. I dare not be too immodeſt, to carrie you into the Bride-chamber, and ſhew you the Bed of Love; but theſe two have made it ſo, that the Spouſe lies there like the Kings of Perſia, betweene two treaſures, *Cervical* and *Scabellum*; ſhe is aſcended by the ſteps to the Altar, by the foot-ſtoole of Proſperitie, into

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the bed where ſhee reſts her head, and takes ſweet ſleep upon the pillow of true Religion: but what tongue ſhall preſume to tell thoſe divine embraces, which ſhe there enjoyes? none but her owne; for you may heare her boaſting with the Spouſe in the Canticles, his left hand is under my head, and with his right hand hee doth embrace me; and for this, ſhee is beholding to theſe two; for the bleſſings of the left hand, you know, are Peace and Proſperitie, as the bleſſings of the right hand are Religion and Pietie. There wants nothing now but an *Epithalamium*, which theſe two alſo have compoſed moſt elegantly, and I thinke the muſicke will ſing it out as ſweetly; for ſee where the glorious Quire of Angels are beginning it from heaven, the battlements of the Temple, *Glorie to God in the higheſt, on earth peace, good will toward men:* and now heare the goodly Company of the Prophets anſwering them from earth, the pavement of the Temple, *Mercie and Truth are met together, Righteouſneſſe and Peace have kiſſed each other:* if your eares can ſkill of this divine muſicke, you diſcerne this is a ſong of two parts, Peace and Religion.

Theſe are the ſongs of the Church in proſperitie, ſuch as are now heard in England: but when we ſate by the rivers of Babel, wee hanged our harps upon the willowes, and could not ſing the ſongs of Sion in a ſtrange land:

land: for theſe two may be divided, as we ſee abroad: the Whore of Babel hath cloathed her family in ſcarlet; but the valiant Woman, the true Religion, wanders about the world in rags, as you have ſeene her in the picture: nay more, the Whore of Rome hath died her garments red in the bloud of the Saints, which had waſht their garments white in the bloud of the Lamb: but when they are conjoyned, each of them reflects a luſter of beautie upon the other. The glorious Diamond ſet in pure gold, like coſtly oyntment in a curious box of Alabaſter, like a vertuous ſoule in a beautifull body: the gold beautifies the Temple, and the Temple ſanctifies the gold. Neither can we well be without both; *Sine lege non eſt farina, ſine farina non eſt lex*, as the Jewes ſpeak: as he ſaid that prolonged life with two things, *Foris oleo, intus mulſo*: ſo there muſt bee two things to make our life happie; Religion within, that makes glad the heart of men, and Oyle of peace that cauſes the face without to ſhine: and the reaſon is, becauſe we conſiſt of a ſoule and a body, of an inward and an outward man: and therefore cannot bee without theſe outward things: like the haires of our head they are but an excrement, but they are an ornament, like *Maries* haire, with which ſhee waſht her Saviours feet; *Capiti ſuperflua, ſed pedibus Chriſti neceſſaria.* As there bee three ages of man, according to *Sphinxes* riddle,

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ἐστ δίπους ὅτε γῆς χ) πρίπους ἐπὶ τετράπους, An infant creepes upon the ground with all foure, a young man goes upon his two legs, an old man on three, counting his ſtaffe for one: ſo there be three conditions of men, the worldly man goes upon all foure, and looks to nothing but earthly things; the Saints in heaven trample them under their feet, going upright, and ſcorne ſo much as to looke toward them, they need them not at all; but the Saints on earth, though they tread upon them in their eſteem, yet muſt looke a little toward them in their neceſſitie, becauſe they cannot bee without them: for ſo long as wee have the old man about us, wee cannot goe without the ſtaffe of bread, which wee muſt have out of the ſtore-houſe of Peace: and therefore,

Peace is a good *Joſeph*, a good Nurſe to Religion: The Church had reſt in the Acts, and then it multiplyed. *David*, a man of war, muſt not build the Temple, but *Salomon*, a King of Peace: and that peace muſt not bee broken, no not with the noyſe of the hammer, or the knocking of the ſtones in the building: and you know it went but ſlowly forward in *Nehemiahs* time, when they were forced to ſtand with a trowell in one hand, and a ſword in the other: and the reaſon is, *Omnis motus eſt ſuper immobili*: the earth muſt ſtand ſtill on purpoſe, that it may ſupport us to run the way of Gods Commandements: But as

Antigonus

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Antigonus told the Sophiſter, hee came out of ſeaſon, when hee preſented a Treatiſe of Juſtice, to him that was at that verie time beſieging a Citie; and the Captaine, ſo hee could not heare the voyce of the Lawes, for the noyſe of the drums: ſo the Lawes of God, the voyce of the Goſpell, cannot be heard in times of war: and therefore let us pray for the peace of Jeruſalem, that our ſons may bee as plants growne up in their youth, that our daughters may be as corner-ſtones, poliſhed after the ſimilitude of a Palace, that they may be Royall and Palatine-ſtones: that theſe Halcyon dayes of Peace may continue for the Kings fiſhers to build and breed in, for the Miniſters of Chriſt to build up the Church, to beget many ſons and daughters to God. Againe,

Religion is a good mother to Peace: for Religion brings all the bleſſings of Peace, according to the Cronoſticke made upon the valley of Joacin in Germany, the yeare that *Luther* began his Reformation, *Ecce florent valles cum Euangelio:* Godlineſſe hath the promiſes of this life, and of a better, ſaith *Paul:* God hath promiſed both in dowrie with his daughter Godlineſſe, as *Caleb* gave his daughter *Achſah*, the ſprings above and the ſprings beneath. Wiſdome in the Proverbs hath honour and riches in her left, and in her right hand length of dayes, eternall happineſſe. And *Salomon* begged wiſdome, and God gave

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all other things into the bargaine. But as the Artificer wrought his owne name ſo cunningly in the buckler of *Minerva*, that it could not bee pickt out without the diſſolution of the whole frame: ſo take out the name of God, the true Religion, and the moſt beautifull frame of any State will ſoone lye in the duſt. And as the Philoſophers ſay, If the motion of the heaven ſhould ceaſe, there would bee no generation below. The flowers you ſee below on earth, are begotten by the flowers of light, the ſtars you ſee in heaven. And as when the King removes, you know the Court followes, and when the Court is gone, the hangings are taken downe: ſo if God remove from a Nation, where hee kept this Court, his graces will not ſtay behinde; and if they bee gone, downe goe the hangings of Peace and Proſperitie.

But Religion is the mother of Peace it ſelfe eſpecially: I meane not theirs, whoſe Religion is rebellion, whoſe faith is faction: that rends a Common-wealth often, as the ſword cuts the ſcabberd. *Peters* Succeſſour loves to fiſh in troubled waters, ever ſince hee drew his Crowne out of them: hee divided Princes, that he might rule; for when they were buſie, playing their cruell games of war, hee had leaſure to goe away with the ſtakes. The Bramble, by ſcratching and rending, thus became king of the Trees. But as the Champion *Milo*, when

when he thruſt his hands into the clefts of an Oake, thinking to make the rent greater, the parts cloſing together was caught & held, till he was devoured of wild beaſts, & ſo periſhed, οὕς ἀπόλοιτο ᾗ ἄλλ' ὅπως τοιαῦτα γε ῥίζει.

Even ſo Lord put it into the hearts of the divided Princes, that are now by his art, to joyne together, that ſo the envious man, that hath alway ſowed the tares of diviſion in Chriſtendome, may reap the juſt reward, his owne confuſion.

But let the true Religion have the glorie of being like the wiſdome which is from above in *James*, peaceable: and if you would ſee it is ſo, looke into families, Religion makes peace there, and the Rabbins obſerve, that if you take the letters of the name *Jehovah*, out of the names of man and woman, *Iſh*, *Iſhah*, there remaines nothing but *Eſh*, *Eſh*, fire, fire, to note, that when marriage is not in the feare of the Lord, in the knot of true Religion, there is nothing in it but the fire of contention. Looke upon Kingdomes, Religion makes Peace there: you have it obſerved, that *Melchiſedech* was King of Salem; firſt, *Melchiſedech* King of righteouſneſſe, & then King of Salem, of Peace: and you may remember the ſame King that refuſed a treatiſe of Juſtice, as unſeaſonable in war, was not at leaſure to receive the Treatiſe of Happines. The King that will not by the way of Juſtice, cannot come to the

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happineſſe of Peace. Looke upon Great Britaine, Religion hath made peace here; the ſea meant to unite England and Scotland, when it bound them in one Iland: but as the Naturaliſts obſerve of the pearles they call Unions, *Uniones oriuntur ex mari, ſed magis pendent à cælo*; Heaven reſerved this glorie for religion, Religion that hath made this happie Union. Look on England, Religion hath made peace here. It is written in the Law of *Mahomet*, that God created the Angels of the Light, and the Devils of the Flame: I make no inference. But you know there was a Religion in England, whoſe children were ſons of the Coale, as *Job* cals the ſparkles, whoſe nature and delight it was to kindle the flames of Martyrdome. There is a Religion now, whoſe ſons are children of the Light, whoſe deſire it is to walke by the Light of the Goſpell, to bee like it, pleaſant for ſhining, but innocent for burning: England was then like hell, where (as Divines obſerve) the fire hath heat without light, as it had heat of perſecution proceeding from darkneſſe of ſuperſtition. England now is like Heaven, which (as Philoſophers affirme) hath light without heat, as it hath pietie without crueltie. The God of peace continue this peace of God among us, and grant that wee may alway enjoy the daughter, this religious Peace, and alway embrace the mother, this peaceable Religion. Let this ſtately Veſſell alway

way bear this happy badge of *Caſtor* & *Pollux*: and let us ſay, *Veritas Proteſtantium incomparabiliter pulchrior eſt quam Helena Papiſtarum*: And the Star of *Jacob* ſo guide the courſe of our royall Pilot, thorow the rough ſeas of theſe times, that hee may ſafely land the Ship of the Common-wealth in thoſe faire havens (mentioned in the Acts) of Peace and Proſperitie; and the Arke of the Church on the mountains of Ararat, Grace and Glorie: that God may alway deſcend to us by this *Jacobs* ladder, in the bleſſing of Peace, and wee may all aſcend to God by the benefit of Religion: And let England bee thankefull to God and the King, who have clad it like their darling *Joſeph*, in this parti-coloured coat of temporall and ſpirituall bleſſings. When *Clement* the ſixth had made *Lodowicke* of Spaine Prince of the Fortunate Iland, and there were preparations in France & Italy, to ſet him in poſſeſſion, it was ſo verily conceived that he was deſigned Prince of Britaine, that the Ambaſſadours at Rome ſecretly conveyed themſelves home, to give notice of it. God indeed hath made Britaine the Fortunate Iland, or rather, Paradiſe ſituate, as ſome have thought, above the clouds, and therefore not defaced in the univerſall Deluge: let the bels of *Aaron* ſtrike on both ſides then, like thoſe bels you have ſeene hang for ſignes, which have written on one ſide, *Feare God*, and on the other, *Honour the*